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SELECTIONS FROM THE BIBLE

PART IV

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FROM
THE BIBLE

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INTRODUCTION

European civilisation is admittedly the product of two dominating influences, Hellenic and Hebraic. Ancient Hellenic civilisation, to which Europe owes so much of its science, art, philosophy, law and politics, is embodied in the classical literature of Greece and Rome, while Hebraic civilisation, to which Europe is mainly indebted for its moral and spiritual ideals, finds its supreme expression in the literature of the Bible. In the civilisation and literature of no country of Europe are these two great formative influences more marked than in those of England. Many students of literature and life have formed the deliberate opinion that modern literary studies are far too one-sided in their character. An attempt is often made to study English literature, for instance, without taking into account those elements, Hellenic and Hebraic, which constitute the foundation of English culture. As Dr. Moulton has remarked: "We recognise the unity of philosophy, similarly we recognise the unity of art; even the separate languages of the world have coalesced into a unity in the study of philology. But when the question is of literature, it would seem as if the humanities side of the educational edifice has been built in water-tight compartments; what goes on in our schools and colleges is the study in one class-room of English Literature

in connection with English History and Language, in other class-rooms Greek or Latin or French Literature in connection with Greek or Latin or French History and Language. We look in vain for an independent study of literature itself, and of literature as a whole."

There are difficulties in the way, for language and literature have in past centuries been so closely related in all academic studies, that a wide-spread feeling has arisen that the study of translated literature savours of dilettantism and second-hand scholarship. Experience has, however, shewn that such prejudice is irrational and unfounded. Who was more Hellenic than Keats? who more Roman than Shakespeare? who more Hebraic than Bunyan? And yet they had little or no acquaintance with the original languages of the literatures to which they have given such noble expression in their immortal works. No doubt something is lost in reading a book in translation, but that which is lost is not the essential and permanent. As Emerson says: "What is really best in any book is translatable; any real insight or broad human sentiment. I rarely read any Greek, Latin, German, Italian—sometimes not a French book in the original which I can procure in a good version. I like to be beholden to the great metropolitan English speech, the sea which receives tributaries from every region under heaven." Indeed an appeal to history makes it abundantly clear that translations of the Bible have in many cases laid the foundations of literary speech, and made literature

possible to a whole array of peoples. Luther's translation of the Bible created modern German, and by general consent the English Authorised Version of the Bible is the greatest monument of English prose. Indeed, the Bible in earlier and later translations has been a moulding influence in English Literature for over twelve hundred years, and has exercised a profound effect on the greatest English literary products, poetry and prose. In the great Puritan period in English history, England, it has been remarked, became the people of a book, and that book was the Bible. The Bible has been studied and quoted in England more than in any other Christian country, and the English language and its literature abound in Biblical phrases and allusions. Such writers as Spenser and Shakespeare, Milton and Bunyan, Addison and Cowper, Tennyson and Browning, Ruskin and Carlyle have, all in greater or less degree, been in their writings profoundly influenced by the Bible. As an example in poetry we may quote one of Milton's finest sonnets, addressed to a virtuous young lady.

Lady, that in the prime of earliest youth
Wisely hast shunned the broad way and the green,
And with those few art eminently seen
That labour up the hill of heavenly truth,
The better part with Mary and with Ruth
Chosen thou hast ; and they that overween,
And at thy growing virtues fret their spleen,
No anger find in thee, but pity and ruth.
Thy care is fixed, and zealously attends
To fill thy odorous lamp with deed of light

And hope that reaps not shame. Therefore be sure
Thou, when the Bridegroom with His feastful friends
Passes to bliss at the mid hour of night,
Hast gained thy entrance, virgin wise and pure.

This sonnet, like so much of Milton's work, is full of Biblical imagery. There are almost as many Biblical allusions as there are lines in the sonnet. The student, if he is to understand and appreciate this poem, must know something of Christ's Sermon on the Mount, and its reference to the broad and narrow way; he must be familiar with the New Testament story of Mary and Martha in their Bethany home, and their relations with Jesus; he must have read the beautiful Hebrew story of Ruth the Moabitess, and the great choice she made: "Thy people shall be my people, and thy God my God;" he must be acquainted with one of the most picturesque of the parables of Jesus, that of the ten virgins, five of whom were wise and five foolish; and finally he will need to refer to a song of trust in the Divine found in the Book of Psalms, and to one of the finest passages in the great Epistle of St. Paul to the Romans.

To take a great modern prose writer, John Ruskin. He tells us that he had read through the Bible at least six times with his mother before he was fifteen. Much of it he knew by heart and every word was familiar to his ear in habitual music. His books are full of it. In *Modern Painters* 258 passages are quoted, and in *The Stones of Venice* 125 passages, to take no account of phrases and

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incidents which inspired some of his most glowing sentences. So thoroughly indeed was he imbued with Biblical thought and speech that "it was not possible for me," he writes, "even in the foolishness of youth, to write entirely superficial or formal English."

The imagery and fervour of the prophets, the great stories of the historical books, the beauty and splendour of the Psalms, are all expressed in language of such noble simplicity as to give equal delight to the fastidious scholar and the ignorant peasant. The imperishable beauty of its style has shaped the literary ideals of successive generations of great writers and speakers, and its teachings have become interwoven and entwined with the life and thought of England as it finds expression in all our great books.

The Divisions and Contents of the Bible

The English Bible in common use to-day is what is known as the Authorised Version of 1611—a translation, prepared under the authority of the English King, James the First, of the sacred writings of the Christian Church, the Old Testament originally written in Hebrew, and sacred to both Jews and Christians, and the New Testament, written in Greek, and recording the life and teaching of Jesus Christ and that of His apostles. As it stands in the English Bible, the Old Testament consists of thirty-nine books, arranged according to subject matter: Law (five books), History (twelve books),

Poetry (five books) and Prophecy (seventeen books). The books of the Old Testament, as arranged in the Hebrew Bible, consist of the following three divisions : (1) the Law, (2) the Prophets, (3) the Writings. The Law, known in Hebrew as Torah, consisted of the first five books (Genesis, Exodus, Leviticus, Numbers and Deuteronomy), ascribed to Moses, and the Jews treated these five books as peculiarly sacred and authoritative. The Prophets, known as Nebhiim, included not only the books classified as prophetical in the English Bible, but also the chief historical books later than the Pentateuch or five books of Moses. The Prophets were subdivided by the Jews into Earlier (Joshua, Judges, Samuel, Kings, historical books, though written by men of prophetical spirit) and Later (Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets, regarded by the Jews as one book). The writings, known to the Jews as Kethubim, and to the later Greek-speaking Jews as Hagiographa, were eleven in number, and consisted of (1) the three definitely poetical books (Psalms, Proverbs, Job), (2) the five Megilloth or Rolls (Canticles or Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther), (3) the three books of Daniel, Ezra with Nehemiah, and Chronicles (I and II). It will thus be noted that the thirty-nine books of the English Old Testament are, through difference of arrangement, reckoned as twenty-four in the Hebrew Old Testament. The five Megilloth or Rolls were so called because each was written on a separate roll. They were

read yearly at the great Jewish religious festivals : Canticles at the Passover (in commemoration of the deliverance of Israel from Egypt) ; Ruth at Pentecost (marking the termination of the wheat harvest); Ecclesiastes at the Feast of Tabernacles (a harvest-home festival which also commemorated the wanderings of Israel in the wilderness) ; Esther at the Feast of Purim (in commemoration of the deliverance from destruction of the Jews in Babylon in the days of Persian rule) ; Lamentations on the anniversary of the destruction of Jerusalem by Nebuchadnezzar in 586 B. C. The arrangement of the books in the English Bible follows that adopted in the Septuagint (the Greek Version of the Hebrew Scriptures begun at Alexandria in the third century B. C.), and the Vulgate (the Latin Version made by Jerome towards the end of the fourth century A. D.).

The thirty-nine (or according to the Jewish arrangement, twenty-four) books referred to were the only ones used and recognised as authoritative in the Jewish synagogues of Palestine, and they are similarly the only ones regarded by Protestant Christians as authoritative, or canonical, for the fixing of religious doctrine or the principles of ethics. In addition to these canonical books, however, there are other books known as the Apocrypha. The term "Apocrypha," meaning in Greek "secret" or "hidden," was originally applied to the doctrinal writings of religious and philosophical sects, which were concealed from the world and confined in their use to a limited circle. As several of the books in the Jewish

Apocrypha assume an authorship to which they are not entitled, and as the authority of all of them was questioned by a large body of Jews and Christians, the term "Apocrypha" acquired a disparaging sense, and "apocryphal" came to be equivalent for spurious or false. They are, however, works of great value from the historical and religious point of view. The books of the Apocrypha belong to the literature of the period between the Old and New Testaments, and emanate from centres so widely separate as Egypt, Palestine and Babylonia. They vary in character from narrative and legendary to didactic and prophetic; but in the main, they reflect the later developments of social and religious life among the Jews, their political struggles and the foreign influences to which they were subjected. They thus help to bridge the chasm between the Old Testament and the New. Among the Alexandrian Jews, they were held in such high repute as to be embodied in the Septuagint Version of the Old Testament Scriptures, though most of them were originally written in Greek, and not in Hebrew. While they were found in the Greek Bible commonly used in the times of Jesus and His apostles, it is significant that the New Testament writers do not quote them as authoritative, nor do they definitely refer to them. The early Christian Fathers, however, made use of them. They passed from the Septuagint into the Vulgate, but they were definitely accepted as canonical by the Roman Catholic Church only as late as 1546 in the Council of Trent. The Churches of the Reformation

regard the Apocrypha as valuable for edification, but not to be used as a basis of doctrine, and this is substantially the position of Jerome and the early Church. Jerome of set purpose did not translate them himself, but carried them over as he found them translated in an older Latin version. The number of the apocryphal books is variously calculated; but the Apocrypha as included in Protestant Bibles (*e.g.*, the Revised Version of 1895) contains fourteen books, of which eleven are regarded as being canonical by the Roman Catholic Church, the three exceptions being the Prayer of Manasses, and the First and Second Esdras. From the point of view of subject-matter the fourteen books have been classified as follows :—

(1) *History* : Three, *viz.*, First and Second Maccabees, and First Esdras.

(2) *Story or Legend* : Six, *viz.*, Additions to Esther, History of Susanna, Song of the Three Holy Children, Bel and the Dragon, Tobit, Judith.

(3) *Prophecy* : Two, *viz.*, Baruch (ch. VI being the Epistle of Jeremy), Prayer of Manasses.

(4) *Apocalyptical* : One, *viz.*, Esdras.

(5) *Didactic* : Two, *viz.*, Sirach, Wisdom of Solomon.

Books known as the Third Maccabees and Fourth Maccabees are sometimes included in the Apocrypha. There are several other works, written somewhere about the time of Christ, for which as a rule the name of some famous historic personage is assumed, not for the purpose of

deception, but with the object of giving the utterance more weight. These works are generally apocalyptic in method, setting forth as they do by means of revelation through symbols (such as animals or mythological beings) the certainty of divine judgment and the equal certainty of divine deliverance. A few of the titles of these books may be mentioned :—The Assumption of Moses, The Testaments of the Twelve Patriarchs, The Psalms of Solomon, The Book of Enoch (referred to in a New Testament Epistle, Jude), the Sibylline Oracles. In general, it may be said that while there is much that is of the greatest interest and value in the Apocryphal and apocalyptic literature (special references may be made to First Maccabees, the Wisdom of Solomon, Ecclesiasticus or the Wisdom of the son of Sirach), the early Fathers of the Church were wisely led to the decision not to include them among the regular canonical books.

The formation of the Old Testament literature was a process extending over many centuries. The New Testament was the product of a single century, the entire collection being written within the limits of a single life. The New Testament books, twenty-seven in number, fall readily into six groups :—

(1) *The Gospels* : Four, viz., Matthew, Mark, Luke and John.

(2) *The Acts of the Apostles*.

(3) *The Epistles of St. Paul* : Thirteen, viz., Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians,

II Thessalonians, I Timothy, II Timothy, Titus, Philemon.

(4) *The Epistle to the Hebrews.*

(5) *The General Epistles* : Seven, viz., James, I Peter, II Peter, I John, II John, III John, Jude.

(6) *The Book of the Revelation.*

This order indicates the origin of Christianity in Jesus Christ, its progress under the apostles, its doctrines and ideals as unfolded in the letters of St. Paul and other apostles, and finally its consummation in the apocalyptic vision of St. John.

In addition to the New Testament books now generally accepted as canonical, there were certain other early Christian writings read in some Churches, and quoted with peculiar respect. Among these may be mentioned (1) the Epistle of Barnabas, probably written by a converted Jew of Alexandria (about 98 A.D.) and strongly Anti-Jewish in tone, (2) the Epistle of Clement to the Corinthians, written in 97 A.D. by Clement, Bishop of Rome, to restore order in the Church of Corinth, (3) the Shepherd of Hermas, written about 140 A.D. and approaching nearly in tone the writings of the New Testament, (4) the Didache or Teaching of the Twelve Apostles, a Church Manual probably written in Palestine about 100 A.D., and possibly adapted from an earlier Jewish work of religious instruction. Worthy of mention too are the Seven Epistles of Ignatius, the Epistle of Polycarp, and the so-called Second Epistle of Clement. There are also many purely apocryphal New Testament writings composed for purposes of

religious instruction, and generally advocating or representing unorthodox types of Christian thought. Among these may be mentioned the Gospel according to the Hebrews, the Gospel of St. Peter, the Gospel of Nicodemus, the Acts of Paul and Thecla. These and similar works, while they may preserve a few early traditions, are manifestly inferior to the books generally recognised as the genuine production of apostles and apostolic men.

The *Character and Contents* of the sixty-six different books of the Bible may at this stage be more definitely indicated, though in the briefest possible form so far as the legal and historical books are concerned. The order of the English Bible will be followed.

The Literature of the Old Testament

(1) *The Law* consisting of five books :—

(a) *Genesis* after describing the creation of the world, and the earliest history of mankind, relates the history of the Hebrew Patriarchs, the Fathers of the Jewish race, who are regarded as the chosen recipients of the Divine Covenant. It is of special interest as a Book of Origins, religious, social and ethnic, and on account of its definite monotheistic standpoint.

(b) *Exodus* relates the deliverance of Israel under Moses from their bondage in Egypt, the giving of the moral and ceremonial law at Mt. Sinai, and the foundation of the distinctive national and religious life of Israel as a people devoted to the spiritual worship of Jehovah, the one God.

(c) *Leviticus* consists almost entirely of a series of laws, mainly of a ceremonial character. These include the Law of Sacrifice, the Consecration of the Priesthood, the Law of Clean and Unclean with the ritual of the Day of Atonement, and a collection of laws, known as the Law of Holiness, largely moral and religious in character.

(d) *Numbers* relates the two numberings of the Israelites in the wilderness, and contains a brief summary of the wanderings of the Israelites in the wilderness. It covers a period of nearly forty years, extending from the encampment at Sinai to the arrival at the border of Canaan.

(e) *Deuteronomy* contains an account of the discourses of Moses in the Plains of Moab before his death. In these discourses Moses reviews the events and experiences of the past forty years, and founds on them repeated exhortations to gratitude, obedience and loyalty to Jehovah.

The traditional view was that Moses was the author of the five books that bear his name in our Bible. This belief is easily accounted for. Apart from Moses it would be impossible to account for the religion of the Old Testament. It was he who laid the foundations of the ideas, laws and institutions of Israel, and later developments of faith, custom and ritual require him at the beginning as their primary explanation. It is moreover difficult to avoid the conclusion that he put into writing certain fundamental laws and narratives of leading events intended to guide the conduct and inspire the patriotism of the

people whom he had welded into a nation. The tradition, however, that the whole of the Pentateuch in its present form is the work of Moses cannot be sustained after an impartial investigation of the facts, and the Pentateuch itself never claims such an authorship. The description of Moses' character in Numbers XII, 3, and the account of his death in Deut. XXXIV cannot be ascribed to Moses himself, while the appreciation of his character in the last few verses of Deuteronomy suggests that a long line of prophets had intervened between the writer's own time and Moses' death. When we read, that "the Canaanite was then in the land" (Gen. XII, 6), and that "these are the kings that reigned in Edom before there reigned any king in Israel" (Gen. XXXVI, 31), it is difficult to resist the impression that the speaker was living in the one case after the conquest, and in the other after the establishment of the monarchy.

Modern scholars generally have come to the conclusion that in the so-called Mosaic Law we have at least three largely independent bodies of law, corresponding to the requirements of as many distinct historical situations or stages of development in the history of Israel. In the Book of the Covenant (Exodus XX-XXIII) we have a glimpse of primitive Israel. The book of Deuteronomy gives unmistakable evidence of an advanced civilisation not applicable before the time of Josiah, and the Levitical codification or Priestly code fits in with conditions prevailing during the exile and later. There

is, however, a special code in Leviticus (Chs. XVII-XXVI) known as the Law of Holiness which bears traces of a comparatively early origin, and may be contemporary with Ezekiel. The narrative portions of the Pentateuch are found to have their due continuation in the Book of Joshua, and so scholars now generally include this latter book with the Pentateuch, and speak of the Hexateuch. The narrative portions of the Hexateuch have been divided by scholars into two broad divisions, one of which is often termed the Prophetical narrative, and the other the Priestly narrative. The Prophetical narrative is the earlier of the two and views the history of Israel more from the standpoint of the prophet than the priest, while the Priestly narrative is written from the standpoint of a priest rather than a historian. A closer examination of the Prophetic narrative itself leads to the conclusion that it originally consisted of two narratives one of which used the term Jehovah for the name of God and the other the term Elohim.

(2) *The Historical books*, twelve in number :—

(a) *Joshua* relates the conquest of Canaan under Joshua, the successor of Moses, and the allotment of the land among the twelve tribes of Israel, with Joshua's final exhortations before his death.

(b) *Judges* carries on the history of Israel from the death of Joshua. It contains a record of various periods of transgressions and the oppressions and deliverances by which they were followed. The conquering exploits of several rulers, judges or

national heroes are related in detail. The whole history of the period finds a fit conclusion in the words, "In those days there was no king in Israel, every man did that which was right in his own eyes."

(c) *Ruth* in its peaceful and pastoral simplicity forms a great contrast to the disorders recorded in the Book of Judges. It relates the story of a young Moabite woman, who forsakes fatherland, kindred and ancestral worship because of her deep love for the bereaved and the dead.

(d) *I Samuel* records the judgeship of Eli, the call and judgeship of Samuel, the demand of the Israelites for a king, the reign of Saul as the first king, the exploits of the youthful David and his flight from Saul, and finally the defeat and death of Saul. At this period the disorganisation that prevailed under the judges reached a climax. A pure theocracy had failed, and a king was appointed who was to consider himself as God's anointed vicegerent. Saul failed to satisfy this condition, and so the crown was transferred to David and his descendants.

(e) *II Samuel* describes the reign of David, first at Hebron in conflict with a son of Saul, and then at Jerusalem as undisputed monarch. A faithful and vivid description is given of the dark as well as the bright side of the court of Israel's great and beloved king; and the outstanding yet imperfect personality of the king himself, great as a warrior, great as musician and poet, dominates the whole scene.

(*f*) *I Kings* relates the history of the reign of David's famous son, King Solomon, the luxury and license of his court, the extent of his empire, the splendour of the temple and the palace that he built, his great wisdom and his equally great errors. On his death, the ten northern tribes of Israel revolted against the rule of his son, and chose Jeroboam as king. The varying fortunes of the two dynasties are then described and their successive kings adjudged according as they are faithful to the more spiritual worship of Jehovah, or are in any way addicted to the worship of forbidden forms or symbols, such as the golden calves or bulls set up by Jeroboam the son of Nebat who made Israel to sin.

(*g*) *II Kings* continues the story of the northern and southern dynasties, Israel and Judah. The northern kingdom suffered many dynastic changes, but the house of David occupied the throne of Judah practically without a break for more than four hundred years. At first Judah suffered mainly from the attack of its neighbour, Syria; but the later period was marked by the ascendancy of Assyria. Samaria, the capital of the northern kingdom, was captured by the Assyrians in 722 B.C. and its inhabitants deported. Judah survived by nearly hundred and fifty years the sister kingdom of Israel. In the meantime, the Babylonians had succeeded to the position previously occupied by Assyria. Jerusalem, the capital of Judah, was finally captured and looted by Nebuchadnezzar of Babylon, and its population carried into captivity in 586 B.C. The

writer of Kings traced in the fortunes of men the judgments of God, and regarded the punishment inflicted on both Israel and Judah as due to their guilt in corrupting in a greater or less degree the spiritual worship of Jehovah and departing from the moral demands of their faith. This truth too was enforced by a succession of prophetic teachers from Elijah onwards. In the midst of much corruption and apostacy, these men stood forth as relentless champions of Jehovah, the one supreme God, and stern advocates of civic and national righteousness.

(*h*) and (*i*) *I Chronicles* and *II Chronicles* form really one book, and its contents comprise certain genealogies, the history of David and Solomon, and the history of Judah, the history of the northern kingdom being entirely omitted. The difference between Chronicles and Kings consists of omissions, additions and minor modifications. The writer looks at matters largely from the priestly or Levitical standpoint and shews considerable interest in the details of the Temple regulations and public worship. He omits most of the sins and weaknesses of David and Solomon, but always carefully points out how the judgments and mercies of God are intimately connected with human conduct.

(*j*) and (*k*) *Ezra and Nehemiah*. These two form one book, and are a continuation of the books of Chronicles. Like the books of Kings, the books of Chronicles close with the capture of Jerusalem, and the deportation of a large number of its inhabitants into

captivity in Babylonia. With their temple destroyed, and dwelling as they did in an "unclean land," the captive Jews were obliged to suspend their sacrificial system of worship. Reflection on the past, however, led to the deepening of their sense of national sin, and the gradual eradication of their propensity to idolatrous forms of worship. After an interval of some seventy years, the exile was brought to an end through the overthrow of Babylon by Cyrus, the founder of the Persian Empire. The Book of Ezra relates the history of the return of a remnant of the Jews from captivity under Zerubbabel, prince of Judah, in 536 B.C., the completion of the rebuilding of the temple as a result of the earnest exhortations of the prophets, Haggai and Zechariah, Ezra's own mission to Jerusalem at the head of a new band of exiles, and the radical social and religious reforms instituted by him. The Book of Nehemiah (the contents of which are separated from those of Ezra by an interval of thirteen years) relates the story of Nehemiah's mission to Jerusalem, the rebuilding of the walls of Jerusalem in spite of active opposition, and the joint work of Ezra and Nehemiah in the religious and ecclesiastical reorganization of the people.

(*l*) *Esther* relates the story of a Jewish maiden, Esther, who became the favourite wife of the Persian king, and was instrumental in defeating a plot for the destruction of her own people in exile. The story is full of dramatic interest and is fiercely Jewish in its standpoint. While the book assumes a superintending Providence, it is remarkable as never once

mentioning the sacred name of God. This may account for the fact that it was not universally accepted as canonical until a late date.

(3) *The Poetical Books.*

In all the most ancient literature of the world, there is a strong poetic ring. A strong tendency to the use of figures and a figurative style has always been a common characteristic of the poetic temperament in all lands, and more especially perhaps in the East. The Bible is an oriental book, and so it is natural and fitting to find that a considerable portion of the Bible is of the nature of poetry. The boundary between biblical poetry and prose is not always easy to determine. There is prosaic poetry in the Bible, and there is poetic prose, and the line between poetry and elevated prose is less sharply drawn in Hebrew than in Western languages. Poetry is ordinarily distinguishable from prose by a variety of tests. Poetry kindles the feelings, and there is an onward movement of emotion which is interrupted at particular intervals by lines. It is this that constitutes the element of rhythm present in all poetry. These lines have in most literatures a definite metre or measure, and consist of a fixed number of syllables or of feet. In modern poetry, too, there is, apart from the recurrence of lines of prescribed length, that which we term rhyme, constituted by the assonance of corresponding lines. But in ancient Hebrew poetry, though there was always rhythm, there was, so far as can be traced, no elaborate and minute

system of metre. Accent may have played an important part, but certainly the most characteristic feature of Hebrew poetry is the parallelism of two clauses of approximately the same length, the second clause answering or otherwise completing the thought of the first. While the couplet is the most common, verses of three and four lines are also found.

The parallelism may be of different kinds :—

(a) *Synonymous* parallelism, in which the second line enforces the thought of the first by repeating it in a varied form.

Let me die the death of the righteous,
And let my last end be like his.

Numbers XXI. 10.

(b) *Antithetic* parallelism, in which the thought of the first line is emphasised or confirmed by a contrasted thought expressed in the second.

A wise son maketh a glad father,
But a foolish son is the heaviness of his mother.

Proverbs X. 1

(c) *Synthetic or Constructive* parallelism, in which the second line in different ways supplements or completes the first.

Answer not a fool according to his folly,
Lest thou also be like unto him.

Proverbs XXVI. 4.

The parts of the Old Testament which are distinctly poetical need to be noted. With the Hebrews as with other nations, poetry was probably the form

in which the earliest literary efforts found expression. Many poetical pieces are found in the historical books. Riddles, proverbs, blessings, thanksgivings and lamentations generally tended towards poetic structure. Thus Jacob's blessing of his twelve sons in Genesis XLIX, and the dirge over Saul in II Samuel I are poetry. Job is a dramatic poem. The Psalms may be called Israel's hymn-book. The Book of Proverbs can be regarded as an anthology of gnomic poetry. Certain proverbial chapters in Ecclesiastes tend to a poetic form. The poetry of the Song of Solomon has a dramatic character. Apart from these, it may be noted that the Book of Lamentations is poetic, and there is much in the prophets, especially Isaiah, that is true poetry both in form and spirit.

We may now refer in more detail to the five poetical books classed as such in the English Bible.

(a) *Job* is remarkable in differing from all other books of the Bible as having no reference to the people of Israel or their history, though the free use of the term Jehovah shews that the author was an Israelite. The book deals with the great problem of human suffering, the why and the wherefore of those afflictions that fall upon the righteous and the innocent. By general consent, we have in *Job*, some of the deepest thought and the sublimest poetry that have come down to us from antiquity.

The book consists of three parts, a Prologue, the Poem, and an Epilogue. The prologue is contained in the first two chapters, and the epilogue in the last. These are in prose, the rest of the book is in poetry.

The prologue presents to us an Eastern chieftain called Job, who lives in the land of Uz, probably a district to the south-east of Palestine near Arabia and Edom. He is a very pious man, and at the same time very prosperous, being as good as he is great. In these circumstances a scene is opened in heaven. The sons of God, angelic beings, present themselves before God to give an account of their ministry, and among them appears one of God's angels known as the Satan, or Adversary, whose office seems to be to test the sincerity of men's characters. The Adversary suggests that Job's piety is dependent upon his prosperity, and he obtains permission to put Job to the proof. The prosperous patriarch is suddenly plunged into the depths of misery by the loss of all his property, and his children are cut off by violent death. Job stands the test and reverently submits. The Adversary is then allowed to smite him with a severe and loathsome disease which makes him an outcast and an object of abhorrence to all. Still he is resigned. When Job's three friends, Eliphaz, Bildad, and Zophar, heard of the evil that had befallen him, they came to condole with him, and they sat with him in silence seven days and nights, "for they saw that his grief was very great." The poem then opens with a monologue in which Job curses the day of his birth. This is followed by a series of three dialogues or cycles of speeches extending to the end of the twenty-eighth chapter, (1) IV-XIV, (2) XV-XXI, (3) XXII-XXVIII, in which Job and his friends strive hotly with one

another as to the cause and significance of his afflictions. Each cycle contains attacks by each of the three friends with Job's reply to each, though in the third cycle Zophar fails to come forward, probably because he has nothing more to say. Eliphaz always speaks first, and with the authority of an ancient seer to whom the Lord reveals Himself. Bildad is the master of traditions, who takes his stand upon the wisdom of the past. Zophar, who is probably the youngest, is not lacking in self-confidence, and is rough and unsympathetic in his attitude. All the three friends assume that suffering is a certain proof of previous transgression. The righteous, they maintain, never suffer, and Job must have been a great sinner to be afflicted thus. They consequently urge him to repent of his sin whatever it may be, saying that if he does so God will restore him his prosperity. Job protests that he is not conscious of any such great sin as his friends assume to be the cause of his present misery. The innocent often suffer and the wicked are frequently allowed to end their days in peace. The moral government of the world, Job maintains, is not such a simple problem as the three friends suppose it to be. In the debate Job with great boldness occasionally says hard things about God. His great desire is to come face to face with God, and in a dim way he continues to believe that though he may be destined to die without knowing the cause of his suffering, yet after death in another world the mystery will be solved. The dialogues are followed by a monologue spoken by Job (chapters

XXIX-XXXI) in which Job describes his former prosperous condition and his present calamities, and continues to disclaim any imputation that his sufferings have come upon him as the result of his sins.

The succeeding six chapters (XXXII-XXXVII) are ascribed to a new character, a young man Elihu the Buzite, who is angry with both Job and his friends. The distinctive note of his argument is that afflictions may have been sent with a gracious purpose. God, as the righteous Governor, disciplines individuals and nations, although sinners by their stubbornness often turn afflictions to their own destruction. The remainder of the poem (chapters XXXVIII-XLII. 6) is devoted to Jehovah's answer to Job's complaint. Job had expressed an earnest desire to meet God face to face. In reply the Divine Being speaks out of the whirlwind, and draws attention to the divine wisdom, power and tenderness revealed in creation, in the control of natural forces and phenomena, in the life of birds and beasts, and in the working of Providence in human history. It is noteworthy that God, when he appears, gives no explanation of Job's sufferings but the suggestion that an All-Wise and Omnipotent God may be trusted to care for His servants. Though there is no explanation of the mystery of human suffering, this vision of God satisfies Job, and he enters into peace. He does not understand, but he is content to be humble and to trust. In the epilogue Job is restored to double his former prosperity, and he dies old and full of days.

Several questions of interest have been raised in connection with the Book of Job ; but here we can do no more than make brief mention of them. Is Job to be regarded as history or parable ? The allusion to Job as a real person in Ezekiel XIV. 14, and the general probabilities of the situation would lead us to the conclusion that a pious and suffering hero called Job really existed, but that his history has been treated poetically. The class of Hebrew literature to which the Book of Job belongs is the Wisdom group which deals with questions of practical ethics, religious philosophy and speculation. The other members of this group are the books of Proverbs and Ecclesiastes, and, in the Apocrypha, Ecclesiasticus. It is difficult to describe the literary character of the book in modern terms. It has lyrical elements, but it is not a lyrical poem. It contains dramatic features, but it is not really a drama. It has much in it that is epical, but it is not an epic ; and though it is didactic, it soars high above a mere didactic poem. Victor Hugo has described Job as "perhaps the greatest masterpiece of the human mind," and in its literary character it stands alone in world literature. Scholars have raised questions regarding the integrity of the work, whether it is a single whole or a combination of two or more parts ; but it need not be a matter of much concern to us whether the speeches of Elihu are a part of the original book, or an addition by a later writer. As to the period of its composition, Professor Davidson has expressed the view that behind the author's time there probably lay

some great public calamity, which forced upon men's minds the question of evil and the righteousness of God, and that such a calamity could be nothing short of deportation or exile. "We may infer," he says, "that it was the design of the author to teach Israel amidst its sorrows and the perplexities caused by them, that sufferings may be a trial of the righteous, which if reverently borne will lift them up into fuller knowledge of God, and therefore into more assured peace and felicity." These considerations have led many scholars to date the poem near or during or after the exile. The author skilfully maintains a patriarchal colouring throughout the poem, and reveals an acquaintance with the details of desert life, and with the wisdom lore of Israel and adjoining lands.

(b) *Psalms* is a collection of sacred poems, numbering in all one hundred and fifty. These poems are clearly the outpourings of the spirit of devotion to God. They are full of expressions of trust in God at all times, and of meditation on the Divine perfections, the love, power, faithfulness and righteousness of God. They are a mirror of the human heart in all its spiritual moods and emotions, in penitence, in desire for holiness, in doubt and perplexity, in danger and desolation, or again in deliverance or triumph. They have been described as being "as comprehensive as the human soul, and varied as human life." No book of the Old Testament has exercised a more profound and extensive influence over succeeding ages than the *Psalms*. Probably most of the *Psalms*

expressed in the first case the desires, hopes and feelings of the individual writers ; but it is clear that many of them are intended to express the feelings and aspirations of the faithful community, and of the struggling and suffering Jewish nation. One special value that is thus attached to the Psalter is the abundance of varied devotional material it contains adapted to the varying spiritual moods of the individual, the community or the nation. It is at once a manual of devotion, a book of hymns and spiritual songs, and a collection of private and public prayers.

In its present form, the Psalter like the Pentateuch is divided into five books. The first section consists of Psalms I-XLI, the second of Psalms XLII-LXXII, the third of Psalms LXXIII-LXXXIX, the fourth of Psalms XC-CVI, the fifth of Psalms CVII-CL. Each portion concludes with a Doxology. Of the one hundred and fifty Psalms the Psalter contains, one hundred and sixteen have superscriptions of some kind. These titles are not to be regarded as a part of the original text, but they were prefixed at a very early date. Some of the titles are musical directions, some suggest a historical setting for the Psalm, and others indicate the authorship. Seventy-three Psalms are connected in their headings with David. The view is now generally held that the titles for the most part refer to collections which had come to be known by certain familiar names, without its being implied that every Psalm in a collection was written by the person whose name it bears. The Psalter seems to have

been formed very much as modern hymn-books are formed. The earliest collection may with every reason of probability be regarded as belonging to David, "the sweet singer of Israel." Later collections would be those by Asaph and the sons of Korah, and later still the collection made by the Chief Musician, probably for the Temple worship after the exile. The Psalter is really a library of devotion, containing a great variety of poems written at different periods, from many different points of view and by many different poets. While it must be frankly recognised that there are imprecations and denunciations in some of the Psalms which show that they belong to an earlier, sterner and more violent age than our own, and are lacking in the spirit of humility and forgiveness inculcated in the Sermon on the Mount and the New Testament doctrines generally with their higher moral ideas, none the less the universal element is the dominant note in the Psalter, and even in the hard and narrow imprecations and denunciations there is marked an uncompromising protest against prevalent evils in social and national life which the writers regarded as necessary in the interests of loyalty to Jehovah and the cause of eternal righteousness. They, and the men of their time, were not familiar with the distinction so common to us between hating the sin and loving the offender with a desire to save him. But more than is the case with any other writings of the Old Testament, there is a timeless quality attaching to the great body of the Psalms which

makes an appreciation of them independent of an exact knowledge of their authorship or historical background. They are intended not for one age, but for all time. From the point of view of subject-matter, the following is a possible classification of the different Psalms. Any rigidly exact classification is out of the question.

I. Prayers.

- (1) For pardon of sin : Psalms 6 ; 25 ; 32 ; 38 ; 51 ; 130 ; 143.
- (2) Under deep affliction : Psalms 6 ; 7 ; 10 ; 13 ; 17 ; 22 ; 31 ; 35 ; 39 ; 41-43 ; 54-57 ; 59 ; 64 ; 69-71 ; 77 ; 86 ; 88 ; 94 ; 102 ; 109 ; 120 ; 140-143.
- (3) Of the Church under persecution : Psalms 44 ; 60 ; 74 ; 79 ; 80 ; 83 ; 89 ; 94 ; 102 ; 123 ; 137.
- (4) Relative to public worship : Psalms 26 ; 27 ; 42 ; 43 ; 63 ; 65 ; 84 ; 92 ; 95-100 ; 118 ; 122 ; 132 ; 144 ; 145-150.
- (5) Expressing trust in God : Psalms 3-5 ; 11 ; 12 ; 16 ; 20 ; 23 ; 27 ; 28 ; 31 ; 42 ; 43 ; 52 ; 54 ; 56 ; 57 ; 59 ; 61-64 ; 71 ; 77 ; 86 ; 108 ; 115 ; 118 ; 121 ; 125 ; 131 ; 138 ; 141.
- (6) Declaring the Psalmist's integrity : Psalms 7 ; 17 ; 26 ; 35 ; 101 ; 119 v. 2.

II. Thanksgivings.

- (1) For mercies shewn to the Psalmist : Psalms 9 ; 18 ; 30 ; 32 ; 34 , 40 , 48 ; 61-63 ; 75 ; 103 ; 108 ; 116 ; 118 ; 138 ; 144 ,

- (2) For mercies shewn to the Church : Psalms 33 ;
46 ; 47 ; 65 ; 66 ; 68 ; 75 ; 76 ; 81 ; 85 ; 87 ;
95 ; 98 ; 105 ; 106 ; 107 ; 124 ; 126 ; 129 ;
134 ; 135 ; 136 ; 149.

III. Psalms of Praise.

- (1) Declaring God's goodness and mercy : Psalms
3 ; 4 ; 9 ; 16 ; 18 ; 30-34 ; 36 ; 40 ; 46 ;
65-68 ; 84 ; 85 ; 91 ; 99 ; 100 ; 103 ; 107 ;
111 ; 113 ; 116 ; 117 ; 121 ; 126 ; 145 ; 146.
- (2) Declaring God's power, majesty and glory :
Psalms 2 ; 3 ; 8 ; 18 ; 19 ; 24 ; 29 ; 33 ; 45-48 ;
50 ; 65-68 ; 76 ; 77 ; 89 ; 91-100 ; 104-108 ;
110 ; 111 ; 113-118 ; 135 ; 136 ; 139 ; 145-150.

IV. Psalms of Instruction.

- (1) Shewing the blessings of God's people and
the misery of His enemies : Psalms 1 ; 3 ;
4 ; 5 ; 7 ; 9-15 ; 17 ; 24 ; 25 ; 32 ; 34 ; 36 ;
37 ; 41 ; 50 ; 52 ; 55 ; 58 ; 62 ; 73 ; 75 ; 82 ;
84 ; 91 ; 92 ; 94 ; 101 ; 112 ; 119 ; 121 ; 125 ;
127-129 ; 133 ; 149.
- (2) The excellence of God's law : Psalms 19 ; 119.
- (3) The vanity of human life, etc. : Psalms 14 ;
39 ; 49 ; 53 ; 73 ; 90.

V. Prophetic and Typical Psalms.

Psalms 2 ; 16 ; 22 ; 24 ; 31 ; 35 ; 40 ; 41 ; 45 ; 50 ;
55 ; 68 ; 69 ; 72 ; 87 ; 88 ; 102 ; 109 ; 110 ;
118 ; 132.

VI. Historical Psalms.

Psalms 78 ; 105 ; 106 ; 135 ; 136.

Psalms that may with considerable probability be assigned to David are 3, 4, 7, 8, 15, 18, 24, 32, as well as 19 (the first six verses) with perhaps 101 and 110 and some others.

(c) *Proverbs* occupies an important place in what is known as the Wisdom Literature of the Jews. In its present form it consists of nine general divisions. (1) The preface defining the aim of the book, I. 1-6. (2) A general introduction describing the characteristics and value of the wisdom teaching, II. 7—IX. 18. Both these divisions are in the first verse of the first chapter referred to as "The proverbs of Solomon, Son of David, King of Israel." (3) A large collection designated simply as "The Proverbs of Solomon," X. 1—XXII. 16. The fact that ten proverbs in this collection are repeated in practically the same words, indicates that this collection, like the Book of Proverbs as a whole, is made up of smaller collections. In chapters X—XV the parallelisms are generally antithetic, while in the remainder of the book they are generally synonymous. (4) A supplemental collection XXII. 17—XXIV. 22. This contains many repetitions of proverbs found in the larger collections. (5) A shorter appendix with the superscription "These also are from the wise," XXIV. 23-34. (6) The second large collection of proverbs XXV—XXIX. This bears the inscription "These also are the Proverbs of Solomon which the men of Hezekiah, King of Judah, transcribed." (7) The words

of Agur XXX. Of Agur nothing is known beyond his name. (8) The words of King Lemuel XXXI, 1-9, "the prophecy that his mother taught him." (9) A description of the ideal Hebrew housewife. King Solomon was regarded by the Jews as the father of Jewish proverbial wisdom, and so in the course of the centuries many proverbial sayings came to be associated with his name. Many of the proverbs in the Solomonic collection of this book deal with subjects that would hardly be fit in the mouth of a monarch noted for the splendour and luxury of his court, his many foreign wives, and the heavy taxation he imposed on his subjects. We have no means of distinguishing with certainty what proverbs in this book originated with Solomon himself. It is clear that the sayings of the wise were gradually collected together, and the book assumed its present form probably some time after the exile.

In early Israel, as in most eastern countries there were many men and women famous for their ability to give wise counsel in the varied affairs of practical life, mainly of a secular character. A reference to Jeremiah XVIII. 18 makes it clear that there were three classes of teachers recognised in Israel: prophets, priests and wise men. The gradual disappearance of the prophets during the latter part of the Persian period, and the devotion of the priests to ritual more than to teaching, gave the wise men their opportunity to stand forth as religious and not merely secular teachers. It was during the Greek period, and possibly in part under the

intellectual stimulus of Greek thought, that the wise attained their greatest prominence and influence. Hebrew wisdom is, however, in some respects fundamentally different from Greek philosophy. Philosophy starts with the world as it is, and seeks to find a place for God in it. Hebrew wisdom started with God, and sought to explain the world and interpret the practical problems of life in terms of God. The ideal of life inculcated is a worthy one, and honesty, industry, chastity, considerateness for all, helpfulness towards the distressed, humanity, reverence and trust towards God are unweariedly urged.

(*d*) *Ecclesiastes* purports to be written by a son of David, a king in Jerusalem, and was consequently attributed to Solomon in old times. Most modern scholars, however, maintain that the original Hebrew throughout the book shews traces of verbal forms, idiom and style of a later period than Solomon's time. The social and political circumstances described and the general tone of thought, it is held, all point to a later time: either the last century of the Persian Empire, or more probably, the Greek period. On this theory the book was written under the guise of Solomon, such personation being a common literary device in ancient and modern times. Language is often put into the mouths of great men (as for instance in the case of the Socratic dialogues of Plato) not as having been literally spoken by them, but as expressing the sentiments which might fairly be assigned to them under given circumstances. The title "*Ecclesiastes*" is a Greek term which

attempts to express the meaning of the original Hebrew "Koheleth," *i.e.*, "one who speaks in an assembly," the assembly being all who give their hearts to the acquisition of wisdom. The word has been also rendered "the Preacher" and "the great Orator."

The main purpose of the author is evidently to offer men counsel, the result of his own experience, as to the principles on which they shall order their lives. Evidently he belonged to a class who felt oppressed and crushed by the dreary religious, social and political outlook. Wickedness reigned in high places, and the upper classes crushed all beneath them with an oppression from which there was no escape. The country groaned under an irresponsible officialism, and espionage was rife. Viewing the circumstances of his day and the state of social rottenness that existed all around him, the author, whose general attitude towards life is distinctly pessimistic, comes to the conclusion that all is vanity or a vapour, a mere striving after wind, and that man's only course is to fall back upon present enjoyment and industry. He reiterates the view that it is man's highest privilege to extract from passing experiences the small measure of joy and happiness that they offer and therewith be content. Life beyond the grave seemed to offer him no compensation. He was by no means an agnostic, but retained faith in God's rulership of the world. He, however, viewed God mainly as the austere Judge, Omnipotent and Righteous. The element of love and forgiving mercy in the Divine character is hardly expressed.

As Professor Kent remarks : " Compared with many other Old Testament books, the religious value of Ecclesiastes is slight indeed. Its chief value however is historical: it presents one phase of thought in the Judaism of this period, and shews how sorely the Jewish people needed the spur of a great crisis to rouse them to noble and unselfish action. The book of Ecclesiastes also furnishes the darker background which brings out in clear relief the inspiring messages of the great prophets that had gone before, and of the greater Prophet who was to set before the human race a worthy goal, and a fresh and true interpretation of the value of life."

(e) *Song of Songs* (or Canticles, or Song of Solomon) according to the title in the first verse is the work of Solomon, but many scholars maintain that the ascription of the authorship to the famous king is partly due to his being mentioned in such passages as I. 5, VIII. 12, and partly to his reputation as the typically wise man, the composer of songs a thousand and five (I Kings IV. 32). There is considerable uncertainty as to the date of the poem. Some believe it was an early north Israelite poem, perhaps dating from the tenth century B. C., but the internal evidence, mostly linguistic, seems to point to a date subsequent to the exile, not earlier than the fourth century B. C. The book is taken by many to be of the nature of a dialogue between two lovers, or perhaps three, who are supposed to be a maiden known as the Shulamite, her rural lover, and King Solomon, and there is a

chorus of daughters of Jerusalem who from time to time join in it. According to this standpoint, the object of the book is to celebrate the triumph of true love over the glittering allurements of exalted station—the maiden who is wooed by the magnificent king remaining faithful to her lover of humble rank. Another theory is that the book is a collection of love-ditties, composed for and suitable for use at marriage festivals. In Syria, bride and bridegroom play the part of queen and king during the first week of married life, and receive the homage of the whole country-side. In any case, the work appears to consist of canticles in celebration of true human love. At first it may occasion some surprise to find in the Bible a poem on human love. But the mutual attraction of the sexes is of divine ordination, and all true earthly love is a sacred mystery, a stepping-stone to the love that is divine and celestial. It needs to be noted that the Jews admitted the book into the Old Testament canon because they supposed it to treat of a religious theme—the relation between Jehovah and His people. The Christian Church followed the same general line, explaining the song as an allegory of the love between Christ and the Church, or Christ and the soul. There is no necessary conflict between the two standpoints ; for

All the glory and the grace of things,
Witchcraft of loveliness, wonder of flesh,
Fair symmetry of forms, deep harmonies
Of line and limb—are but as shadows cast
From hidden light of Beauty and of Love,

(4) *The Prophetical Books.*

In modern English "to prophesy" means to predict, and there is a danger of modern Biblical readers regarding the prophetical literature of the Old Testament as a literature of prediction. But the preposition *pro* in the term prophet is not used in the sense of "beforehand" but of "instead of," and so a prophet is one who speaks in place of another, an interpreter. In Exodus VII. 1, Aaron is referred to as a prophet of his brother Moses, because he stands forth as a speaker on behalf of Moses, putting into formal speech the thoughts of his leader. So the prophets of the Old Testament are regarded as interpreters for God. From time to time they are called on to predict, as an important part of their work, but the prediction is an accident, not the essence of the prophecy.

Hebrew prophecy represents a religious movement of supreme importance in the history of religion. Among Semitic and other peoples the idea was widely prevalent of an order of men who were favoured with special intercourse with the Deity, and entrusted with special messages from heaven, or were endowed with an unusual power of foretelling future events. Sometimes the functions of prophet and priest were blended, and the distinction between the prophet and the soothsayer or diviner was not marked. In early times in Israel, according to I Samuel, IX. 6-9, the prophet was called a seer, and was consulted in times of perplexity, even upon matters of practical and secular interest, receiving a

present in return for his services. In those days also we find companies of prophets, who were subject to a sort of ecstasy, which appears to have been contagious (I Samuel, XIX. 18-24). Samuel appears to have organised these enthusiasts, placing himself at their head. In later times, there was a prophetic guild known as "the sons of the prophets," with branches in various places such as Bethel and Jericho (II Kings, II. 2, 3, 15). The canonical prophets, however, had little direct connection with these professional communities, which became in the end the nurseries of false prophecy. Amos in particular indignantly affirms his independence of them, "I am no prophet, neither am I a prophet's son." The false prophets were in the main "time-servers," preaching peace when there was no peace. They held that Jehovah was a purely national God, and so was bound to protect and favour His people in all circumstances. The true prophets, on the other hand, knew Jehovah as the one living God, ruling the world in righteousness, who had chosen Israel to be a righteous nation, and could not but punish them if they fell into sin. In distinguishing the true and the false, the divinely inspired message and the merely human, the people were expected to use their moral and spiritual insight and to discriminate between the issues set before them (see Jeremiah XXIII. 21, 22, 33-40; XXVIII. 8, 9; Amos III. 1, 2).

It is generally recognised that a new era in prophecy begins with Samuel. There can be no doubt that many in the prophetic settlements organised

by Samuel were animated by the devoted and fervent spirit necessary for the maintenance of the prophetic fire in the nation. To these settlements or training schools may probably be traced the preservation of national traditions, and the beginnings of historical literature in Israel. Saul was at one time brought under their influence, and Samuel exercised a commanding influence over them as did Elisha in later days. From the time of Samuel onwards there was a succession of prophets, like Nathan, Ahijah of Shiloh, Elijah, Elisha who appeared as the counsellors and monitors of kings and princes, who did not hesitate, when the moral circumstances required it, to warn, rebuke and uncompromisingly oppose the ruling princes of their day.

The prophets whose writings have come down to us begin with Amos. He may be said to introduce the golden age of prophecy in which Isaiah is the central glorious figure. In the eighth and seventh centuries B.C., when the Assyrian power was dominant, a succession of prophets appeared whose writings have come down to us. Amos and Hosea prophesied in the Northern Kingdom of Israel, Isaiah and Micah in the Southern Kingdom of Judah. Zephaniah and Nahum too belonged to the Southern Kingdom, and prophesied in the early part of the seventh century. As prophets of the Chaldean or Babylonian period, we find Jeremiah and Habakkuk before the exile, and Ezekiel during the former part of the Captivity. The great unknown seer, whose writings are found in the second part of

the Book of Isaiah, delivered his deeply inspiring and spiritual message to the exiles in Babylon. The activities of Haggai, Zechariah and Malachi belong to the Persian period, after the return from Babylon. The dates of Joel, Jonah and Obadiah are difficult to ascertain.

The prophetic writings contain much of the most elevated literature of the Bible. The opening chapter of Isaiah is a good example of the prophetic style. Rebuke and exhortation are blended with offers of pardon and promises of restoration. Sometimes the prophet delivers his message by describing or performing some symbolical action. Another mode of presentation is by vision, and in the loftiest strains of Isaiah and other prophets much poetry is mingled with the prose.

The prophet's "chief work was to serve as a great moral and religious teacher especially in relation to the duties of national life. He was sent to minister to his own age, to teach his contemporaries the duties of the hour, how to apply the highest religious principles to current questions of political and social life." The false prophet practically asserted the maxim, "my country, right or wrong," the true prophet enforced the lesson that unflinching loyalty to God is the only secret of national stability and success. "The power of the prophet," writes Dr. W. T. Davison, "has been compared to the modern liberty of the press. The comparison is sadly inadequate, for at best, the press represents the highest current of public opinion, whilst it was one of the

chief duties of the prophet to rebuke public opinion in the light of higher truth, which is discerned as from a mountain top, whilst all the valley below lay in darkness. That the ethical standard was maintained in Israel as high as it was, and that the Jews were the most progressive people of antiquity, and conjointly with the Greeks have so strongly influenced modern culture, is due mainly to the prophets." In delivering their message they were called upon to be interpreters of the past, reviewing the earlier history of Israel, and showing the divine meaning which their countrymen were slow to discern in it. They were also called upon to be predictors of the future, whether immediate or remote. Their predictions were made to enforce the appeal for righteousness in the present and were conditional in character. Judgments might be averted by repentance and blessings might be forfeited by disobedience. In their thoughts of the more distant future, they set forth the ideal of a coming perfect king, a righteous servant of the Lord, first suffering and then triumphant, a nation penitent and forgiven, united and restored, a new and spiritual relationship between God and His people, a world-wide Kingdom of God (see Isaiah XI. 1-10 ; XXXII. 1-8 ; Ezekiel XXXVI, XXXVII ; Isaiah LIII ; Isaiah LX. Micah IV. 1-7. Jeremiah XXXI. 31-34). Prophecy of this ideal kind, however, is constantly combined with more definite predictions regarding the near future. This applies to Isaiah's prophecy regarding Immanuel. As a result of such prophecies there arose what is known as the

Messianic expectation. In the New Testament, these prophecies are regarded as finding their fulfilment in the teaching and personality of Jesus Christ.

(a) *Isaiah* in its present form consists of two main divisions : *Chs. I—XXXIX*—prophecies belonging to a great variety of occasions, and the remainder of the book in the main homogeneous. The following is a more detailed analysis of the main sections.

Chs. I—XII contain Isaiah's call and descriptions of the sin, desolation and restoration of Judah and Jerusalem primarily in the days of Ahaz, King of Judah, who came to the throne about 735 B.C. The promise of the coming child, Immanuel, was a pledge that God was with his people, a remnant of whom would be restored as from the land of Egypt.

Chs. XIII—XXIII contain prophecies chiefly relating to neighbouring nations. Babylon is to be destroyed by the Medes and Elamites : Assyria, Philistia, Moab, Damascus, Ethiopia, Egypt, Arabia and Tyre are to be chastised.

Chs. XXIV—XXXV. The judgment on Israel shall be followed by restitution ; but Ariel (a name for Jerusalem) and Ephraim (the northern kingdom) must suffer severely, before deliverance can come. The folly of trusting in foreign allies is exposed. In the days of the Righteous King, the Spirit shall be poured out, and evil shall be put down.

Chs. XXXVI—XXXIX contain extracts from the history of the reign of Hezekiah, found also, with the exception of Hezekiah's song, in II Kings XVIII-XX.

Chs. XL—XLVIII prepare the way for a special manifestation of the living God to Israel in exile, of which the decree of Cyrus is a foreshadowing. The hope of the return is grounded by the prophet upon the fact that Jehovah is the only God, the Creator and Ruler of all things, the Disposer of the fate of nations, who guides the course of history according to His will.

Chs. XLIX—LVII have as their distinguishing feature the development of the prophet's teaching concerning the servant of Jehovah. The ideal elements of the nation, Israel, are in the first place considered collectively as the servant of God. The idea then passes to an individual, distinct from the nation, in whom are concentrated all the attributes of the ideal nation, and who through patient and vicarious suffering shall realise all that Israel was intended to be, and bring spiritual light and blessing to the nations of the world. The Christian Church has always interpreted these chapters as finding their perfect fulfilment in the life and passion of Jesus Christ.

Chs. LVIII—LXVI are chiefly distinguished by the glowing pictures they contain of the future of Jerusalem, when the Jews shall be restored to their land again. A glorious restoration is promised, all nations are to be members of the restored city,

the crowning glory of which is the holiness of its citizens.

Our knowledge of the life and teaching of Isaiah rests on the book that bears his name. He received the call to be a prophet in the year that King Uzziah died (about 740 B.C.). He lived in Jerusalem, and there in close connection with the king and court, and in the centre of the national life, he exercised his ministry. His latest prophecies, which can be dated with certainty, are connected with the invasion of Judah by Sennacherib, the Assyrian monarch, in 701 B.C., so that his ministry extended over a period of at least 40 years. According to Jewish tradition he suffered martyrdom by being sawn asunder during the persecution of the true servants of Jehovah under King Manasseh.

Brief reference may be made to the period of Isaiah's prophecies. The period of the prophet's youth had been an age of prosperity and material progress for Judah under Uzziah and Jotham. The development of national wealth, however, brought with it social evils. The land got into the hands of a few wealthy holders, the poor were oppressed, and luxury and wrongful indulgence became rampant. There was a corresponding decay in religion, and the people became sceptical in regard to the supreme issues of their religious faith, being addicted at the same time to superstitions, magic and necromancy. The substance of Isaiah's teaching in view of this condition of affairs is that Jehovah, as the Holy One of Israel, cannot let these things

go unpunished, but is bound to vindicate His holiness. This He will do by a searching judgment, which will not however destroy the nation, but a faithful remnant shall be left, through which Israel will attain to its glorious destiny.

When the Assyrian monarch, Tiglath-Pileser, formed a great scheme of conquest which should unite all Western Asia under his sway, the smaller states naturally took alarm, and sought by combination to keep off the common enemy. Rezin, King of Syria, and Pekah, King of Israel, made an alliance, and endeavoured to compel Ahaz of Judah to join with them against Assyria. Ahaz however adopted the policy of buying the support of Assyria, with the result that Judah became a dependency of the Assyrian Empire, and was further committed to religious apostasy. Isaiah strongly opposed the policy of the king at this crisis, and persistently urged reliance in faith upon Jehovah, as the only way to secure the safety and prosperity of the kingdom. Later, during the reign of Hezekiah, various efforts were made to unite the smaller states with Egypt, against Assyria. Now that Judah was tributary to Assyria, Isaiah spoke with no uncertain note against the politicians of Judah who looked to Egypt for support against Assyria, exposing their scepticism, mistrust in Jehovah, and misplaced confidence in material power which could not avail them in the time of need. Shalmaneser (Tiglath-pileser's successor) led an army to Palestine to subdue the disaffected states,

and after a siege of three years, Samaria was captured (722 B. C.) by his successor Sargon, the Israelites were taken into exile, and the northern kingdom came to an end, and two years later the Egyptians were overthrown. Sargon was succeeded by Sennacherib in 705 B.C., and again attempts were made to stir up revolt against Assyria on a large scale. Hezekiah joined in the rebellion, but was reduced to submission, and made to pay a heavy fine with the Temple's treasure. Sennacherib sent an embassy to demand the surrender of Jerusalem, contemptuously defying Jehovah's power to defend it. Isaiah in this crisis taught that Jehovah is supreme over all, the Assyrian invader was but His instrument appointed to chastise His people for their sins, and when the work of punishment was done, a sudden disaster should overtake the Assyrians, and Jehovah would preserve Jerusalem inviolate. This prophecy received a remarkable fulfilment. In one night, the flower of Sennacherib's army perished and Jerusalem was saved. So far as our knowledge goes, this was the culminating point in Isaiah's ministry, a ministry that was throughout characterised by one supreme message, that the duty of the people of God in the hour of peril was in quietness and confidence to exercise faith in God, and not to rely on statecraft, diplomacy or political alliances. "By common consent," writes Dr. Moulton, "Isaiah is one of the world's greatest writers : the whole range of literary expression—finished oratory, lyric song, imaginative

dramatisation—is handled with the ease of a great master.

A study of the internal evidence (the contents, allusions, implied historical setting and literary style) has led the majority of modern scholars to the conclusion that some considerable portions of the Book of Isaiah, as we now have it, are not the work of Isaiah the son of Amoz, but the utterances of another and later prophet, a second Isaiah. These prophecies, it is maintained, were added in the same way as psalms by later writers were added to the original collection ascribed to David. Apart from the additions in the first part of the book consisting of Chs. XIII, XIV, XXIV—XXVII, XXXIV, XXXV, the great section Chs. XL—LXVI is assigned to an unknown prophet who lived towards the close of the Babylonian exile. It is urged in support of this view that, however far an Old Testament prophet may project his vision into the future, the standpoint from which he does so is always that of his own time, and his words are for the warning and encouragement of those of his own age. In Isaiah's time, it is pointed out, Assyria under Shalmaneser, Sargon and Sennacherib was the dominant world power; but in Chs. XL—LXVI the Babylonian Empire, which under Nebuchadnezzar had succeeded to the power of Assyria, is tottering to its fall, and destined to be overthrown by Cyrus who has embarked on his victorious career. It is further argued that problems bearing on the literary structure of the several books of the Bible have to

be investigated by the ordinary methods of literary research, and these methods, it is urged, drive us to the conclusion that the second part of the Book of Isaiah is the work of a prophet who lived towards the close of the Babylonian exile.

Chapters XL--LXVI have been described as the Rhapsody of Zion Redeemed. "Not only in its literary form," writes Dr. Moulton, "but also in its range of thought, this work is nothing less than stupendous. Its starting point is a definite historical event—the deliverance of Israel from Babylonish captivity by the conquering career of Cyrus : from this the field of view widens to present the whole scheme of Divine providence, in its dealing with the chosen nation, and through this chosen nation with all the world. Centuries before the most enlightened minds could grasp it, the rhapsody presents the idea of spiritual conquest : in place of empire founded on force, it holds up to its hero nation the mission of bringing light to the Gentiles. It enthrones the supreme moral conception of redemption, and surrounds this with attractive images. It offers the stimulating ideal of a golden age in the future and not in the past ; yet for attaining such ideal it recognises as an essential condition the stern judgment that for ever separates evil from God. And these colossally great conceptions are not shadowed forth in philosophical speculation ; they are made alive with dramatic setting and movement : but it is a drama that is enacted in the region of the spiritual, with God for its leading personage, and providence for its plot !"

(b) *Jeremiah* affords us a very clear insight into the internal conditions of Judah in the period preceding the Captivity. Jeremiah was born towards the close of Manasseh's long and evil reign (B. C. 696-641). It was during the reign of Manasseh that Isaiah was supposed to have suffered martyrdom, and the influence of the reign overshadowed Jeremiah's life. In the thirteenth year of the good king Josiah, Amaziah's grandson (Amon, Amaziah's son, reigned only two years), he received his call to be a prophet, and his prophetic life was continued under that king's four successors, *viz.*, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. His ministry thus extended over a period of more than forty years.

Some indication is needed of the historical setting of Jeremiah's ministry, and the attitude adopted by the prophet to the problems of his day. During the reign of Hezekiah, under the inspiring direction of Isaiah, the spiritual ideals of the prophetic religion had made considerable progress, but in the long reign of Manasseh a strong reaction occurred. Jerusalem had been steadily securing a firm hold on the reverence and affection of the Hebrews, and was coming to be regarded as the special abode of Jehovah, the Holy City of the Hebrew faith. In the interests of purity in worship, Hezekiah, moved by the spiritual teaching of Isaiah, made an effort to abolish the country shrines (where pagan rites were more likely to survive) and centralise the worship in Jerusalem. It is probable that the superstitious prejudices of the village people had been outraged as

a result of Hezekiah's policy, and the new king, Manasseh, on the death of Isaiah, appears to have yielded to the clamour of the villages for liberty to worship at their own local shrines, consecrated by the usage of antiquity. There was a general return to old and outworn forms of worship and child-sacrifice which had been prevalent among the Semites in early days was revived, children being offered to Jehovah under the name of Moloch, Baal and other gods, at Topheth, a place just outside Jerusalem in the Valley of Hinnom. Many scholars maintain that it was probably during this reign that the legal code of Deuteronomy, with its emphasis on Jerusalem as the central place of worship, assumed its present form under the guidance of some great writer inspired by the prophetic and spiritual ideal of Isaiah and his school, and was safely deposited in the Temple. The brief reign of Amon was but a continuation of the reign of his father. In the eighteenth year of Josiah's reign, a great movement was initiated in the direction of religious reform, due to the finding of the book of Deuteronomy. He proceeded to sweep away from Judah all shrines except the Temple in Jerusalem, all pillars as representatives of the deity, and all sacred poles, together with all immorality practised under the guise of religion. The reform cost a long struggle, and all the authority of the king and all the strength of the prophetic order were needed to carry it through. It proved a turning point in the history of Israel, for it placed in the hands of the

people a written code, and a definitely organised religious system. From the nature of the case however, the reformation was largely political in character. Jeremiah, deeply imbued as he was with the importance of the spiritual in religion, recognised the unsatisfactory nature of any reform that came mainly from the will of the king rather than from the conscience of the people. The true law must be written in the heart.

In the realm of politics an international crisis was approaching. The kings of Judah had been long vassals of Assyria ; but in the latter half of the seventh century B. C., the great power of the Assyrian empire began to decline, being threatened by the new Median state on its eastern border. The Assyrian capital, Nineveh, escaped capture by the Medes in 625 B.C., but her lands were wasted, and her dependencies stripped from her. In the meantime there had been a great irruption of Scythian nomads who, swarming southwards from the Oxus plains and over the Caucasus passes, swept as a deluge to the border of Egypt, though the Judæan highlands seem to have escaped, possibly through the vigorous action of Josiah. Shortly before the newly risen Chaldean or Babylonian power made good its claim, by the capture of Nineveh, to be the successor of Assyria, Pharaoh-Nechoh, King of Egypt, in the hope of seizing the Assyrian provinces nearest him and attaching them to Egypt, invaded Palestine with an army, moving northward along the maritime plain. Josiah, probably because he determined to

claim sovereignty over all the territory formerly occupied by Israel, marched northward with an army, fought Nechoh on the ancient battlefield of Megiddo, and met with defeat and death (608 B.C.). This proved a great blow to the party of religious reform. That Josiah had won the confidence and affection of his people is indicated by their deep and long-continued mourning. The people of Judah placed Shallum (generally known as Jehoahaz), Josiah's youngest son, on the throne. Jeremiah evidently used his power for good; but the choice did not satisfy Pharaoh-Nechoh, who deposed Shallum, carried him captive to Egypt, and placed Jehoiakim, another son of Josiah, in his place. Jehoiakim remained a vassal of Egypt for four years. In the meantime Nechoh became ambitious to follow up his previous success, and so in 604 B.C. with the object of checking the Babylonian power, entered Asia, and marched to the Euphrates. Here he was met by Nebuchadnezzar, the Babylonian crown prince, and crushingly defeated at Carchemish, and thus Judah passed into vassalage to Babylon. After a few years Jehoiakim began to intrigue again with Egypt. Finally in 598, Nebuchadnezzar sent a large army to punish Judah. Jehoiakim died in 597 B.C. before the army could arrive, but the blow fell on his son and successor Jehoiachin, who was deposed after a reign of three months, and carried captive to Babylon, along with the flower of the nobility, and the best of the craftsmen of the land. This was the first captivity which included Ezekiel, a priest, who later received the

prophetic call.³ Nebuchadnezzar spared the kingdom of Judah a little longer, and set Zedekiah, a third son of Josiah, on the throne. After some years, he too was led into intrigue with Egypt and revolt against Babylon. In the meantime, Jeremiah who recognised as inevitable the doom and downfall of Jerusalem, began to prepare the faith of the people to survive the approaching shock, as Ezekiel was doing among the exiles, by teaching them that, while Jehovah would abandon Jerusalem, he would establish an inner covenant of the heart with all who were faithful. In 587 B.C. the Babylonian army appeared, and the siege of Jerusalem began. Early in 586 B.C. Hophra, King of Egypt, marched an army into Palestine, and Nebuchadnezzar was obliged to raise the siege, to send his full force against the Egyptians. Jerusalem was wild with joy and Jeremiah and his party were laughed to scorn. But Hophra was soon defeated, and the siege of Jerusalem renewed and pressed to completion. Later in the same year the city was sacked and the glorious temple destroyed. Zedekiah's eyes were put out, and he was brought to Babylon and immured in a dungeon. Another large body of captives were transported to Babylonia. Jeremiah was permitted to remain under Gedaliah, Nebuchadnezzar's new governor, who was of a family well-disposed to the prophet. In two months' time, Gedaliah was treacherously murdered by the irreconcilables among the remnant in the land. This event so terrified some friends of Jeremiah that they fled to Egypt and carried away the protesting prophet with them by force. He had the

distress of witnessing his companions abandoning the worship of Jehovah and resorting to the worship of the Queen of Heaven. Jewish tradition relates that he died at the hands of his incensed fellow-exiles. To the last, he remained faithful to the great spiritual trust imposed upon him. There was a shipwreck of the Jewish states, but as a result of the prophetic teaching, the inner community of heart-believers, the church within the nation and religion within the soul of the individual survived the exile, and prepared the way for the great spiritual ideal of the Kingdom of God in the teaching of Jesus Christ, and the modern recognition of individual responsibility as the foundation of character and spiritual life. There is a pathetic interest attaching to the career of the prophet. Being naturally of a diffident nature, he shrank from publicity and had no natural leanings to the prophetic career. His ministry was a long martyrdom from the standpoint of the inner struggle within his soul against the burden laid upon him as well as the combined contest he was called upon to wage with kings and people. There is an undoubted gloom overshadowing many of his pages, and through the attachment of his name to the Lamentations he has sometimes been disparagingly styled "the weeping prophet"; but he stands forth as a heroic figure, even among the greatest of the Old Testament personalities, and he is recognised as among the greatest of the prophets. "Jeremiah," writes Professor Findlay, "has neither the sublimity and sustained oratorical power of Isaiah, nor the pungency of Amos, nor the

poignancy of Hosea, nor the fire and nerve of Nahum, nor the subtlety of Habakkuk ; but in richness of imagery, in fulness of human interest, in lucidity and naturalness, in his command of the various resources of poetry, eloquence, pathos and practical appeal, by virtue of the combination of excellences he presents and the value of his total output, Jeremiah is the greatest of the writing prophets."

The book may be divided as follows :—

(1) *Chs. I—XXXIII*, contain prophecies mingled with history, partly personal, partly national, from the calling of the prophet onwards, and consisting chiefly of threatenings of judgments upon the people who have broken the covenant which God had made with them. The people are reminded that the possession of the temple would not help them any more than that of Shiloh, the central sanctuary in former days, had done. The prophet mingles promises with rebukes, and sets before them the prospect of salvation and the institution of a new covenant based on moral regeneration.

(2) *Chs. XXXIV—XLV*, consist of historical narrative, chiefly of the siege of Jerusalem, and the sufferings of the prophet during it, with prophecies after the taking of the city, the last chapter referring to Baruch, friend and secretary of Jeremiah.

(3) *Chs. XLVI—LI*, contain warnings to foreign nations, some of whom were untrustworthy allies, others hostile, and others the prey of the Chaldeans, viz., Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar and Elam.

(4) *Ch. LII* is a historical appendix, containing the narrative of the capture of Jerusalem, which is found embodied in the last two chapters of the Kings. The roll referred to in *Ch. XXXVI*, as having been burnt by the king, probably contained what we now have in *Chs. I—XIX* or the bulk of it. The prophecies are not arranged in the book in the order of time. The following has been suggested as a rough approximation to a chronological arrangement :—

Chapters.

I—XII	Josiah.
XIV—XX	Jehoiakim.
XXVI	1st year of Jehoiachin.
XXV	4th year of Jehoiachin.
XLVI—XLIX.	
XXXV, XXXVI, XLV.	

The remainder (except XXXIX—XLIIV which relate to the period of exile) belong to the reign of Zedekiah. The order would be somewhat as follows :—XXIX, XXVII, L, LI, XXVIII, XXI—XXIV, XXXIV, XXXVII, XXX—XXXIII, XXXVIII, LII.

(c) *Lamentations* consists of five lyric poems, having as their theme the siege, capture and destruction of Jerusalem by Nebuchadnezzar in 586 B. C. The first four poems are acrostic, corresponding to the number of letters in the Hebrew alphabet (*i.e.*, XXII), though in the third each letter is used three times. The fifth poem though not an acrostic has 22 verses. The following are the subjects of the five poems :—

- (1) Zion's desolation and sorrow.
- (2) Zion's sorrows due to Jehovah's anger.

(3) Zion's hope in God's mercy.

(4) Zion's former glory contrasted with her present humiliation.

(5) Zion's earnest petition for deliverance.

The book is traditionally ascribed to Jeremiah, and notwithstanding all the objections to the contrary, the balance of evidence, both internal and external, probably favours Jeremiah's authorship. The Jews recite the book on the Black Fast—the anniversary of the destruction of Jerusalem. Great technical skill is shewn in the composition of the poems. The religious value of the book lies in the emphasis it lays on the disciplinary character of divine chastisement.

(d) *Ezekiel* may be divided into four sections :—

(1) *Chs. I—XXIV* consist of prophecies mainly directed against Judah, condemning the perjury of the alliance with Egypt, after accepting vassalage under Babylon, and announcing the approaching fall of Jerusalem.

(2) *Chs. XXV—XXXII* consist of prophecies against neighbouring nations, Moabites, Ammonites, Edomites, Philistines, who had triumphed maliciously over Judah's calamities ; against Tyre and Sidon ; and also against Egypt and Pathros, Judah's useless allies. These chapters are not in order of time.

(3) *Chs. XXXIII—XXXIX* consist of the reproof of unfaithful shepherds, the vision of dry bones, the overthrow of Gog, etc.

(4) *Chs. XL—XLVIII* giving us the vision of the temple and its measurement and the re-appropriation

of the land, consists of a carefully elaborated sketch of the polity of repatriated Israel as an ecclesiastical organisation.

As we have seen in dealing with the book of Jeremiah, Ezekiel was a priest, who was carried into Babylon at the first captivity of Judah in 597 B.C., eleven years before the destruction of Jerusalem. In the fifth year of his captivity he was called and consecrated to the work of a prophet and carried on his ministry at intervals for twenty-two years. He lived among a colony of his fellow-exiles, who were settled at a place called Tel-abib. Though his prophecies were spoken in the first place to the elders and other exiles at Tel-abib, they were really addressed to the whole people of Israel whom they represented. Symbolic actions, allegories and visions are specially characteristic of the prophecies of Ezekiel, and he works them out with great minuteness of detail. As a prophet, Ezekiel's chief work lay in the recognition and elaboration of the idea of individualism, God's dealing with each soul as an individual. In this respect his work is related to Jeremiah. On the other hand he has been termed the father of Judaism and the most priestly among the prophets, because of the ideals he entertained of the rehabilitation of Hebrew institutions about Jerusalem as a centre. In his conception of the new order of things, he thought of Israel as a holy nation separated from the world by a body of enactments calculated to preserve its peculiar sanctity. In the perfect Kingdom of God, he left a larger place for ritual and

external law than did his older contemporary Jeremiah. The influence of Ezekiel's imagery on the writers of the New Testament is noteworthy. It is specially marked in the Book of Revelation.

(*c*) *Daniel* has been the subject of much discussion especially in recent times. On account of the exceptional literary features it represents, it is now generally regarded as occupying a special place by itself in the Old Testament. The following is an analysis of its contents :—

Ch. I recounts the circumstances under which Daniel and his three friends rose into prominence. A verse is added which suggests that Daniel was still living at the end of the seventy years' captivity.

Ch. II. Nebuchadnezzar's dream of four world empires, the last of which is destroyed by a super-human agency, which is finally established as a permanent kingdom.

Ch. III. The deliverance of the three friends from the fiery furnace. The golden image referred to in the story probably represented Bel-Merodach, chief god of Babylon.

Ch. IV. In spite of a warning from God, Nebuchadnezzar is guilty of boastfulness. As a consequence he loses his reason, and is unable to rule. Subsequently his reason is restored.

Ch. V. Belshazzar (now recognised as the eldest son of Nabonidus, the last King of Babylon) profanes the sacred vessels. He is slain at night (probably by his own soldiers). The last verse probably belongs to the next chapter, as in the original.

Ch. VI. Daniel who became prime minister of Darius the Mede is rescued from the den of lions. Probably the king referred to is Gobryas, who may have had Darius as a second name.

Ch. VII. The vision of the four beasts. The first is like a lion with eagle's wings, the second like a bear, the third like a leopard, the fourth a unique and ferocious monster with ten horns. Among the horns of the fourth beast there appears a little horn with human eyes, which displaces three of the other ten, and carries itself proudly. Then God appears on His throne, the fourth beast is slain, and a human figure appears in the heavens, and receives an everlasting kingdom.

Ch. VIII contains the vision of the ram and he-goat. Daniel in vision sees a two-horned ram which behaves aggressively for a time, but is attacked and overthrown by a he-goat, which comes rapidly from the west. The he-goat has a notable horn, which is presently broken, and instead of which four others come up. From one of these there springs a little horn, which prospers greatly and behaves arrogantly and wickedly against the sanctuary. The ram is explained by the angel Gabriel to be the Medo-Per-sian Empire, and the he-goat the Greek Empire. The notable horn is the first Greek king, and the four horns which succeed it are the four divisions of his empire. The little horn, a king of one of these divisions, is plainly intended to refer to Antiochus Epiphanes. His sudden overthrow is foretold.

Ch. IX. Daniel, while studying the prophetical books, finds that Jeremiah has predicted that the destruction of Jerusalem will last for seventy years. While confessing to God and praying on behalf of his people, Daniel is told by the angel Gabriel that Jeremiah's seventy years are seventy "weeks" of years or "sevens" of years (490 years), and the seventy "weeks" are to be made up of $7 + 62 + 1$. The seven "weeks" begin with the going forth of the commandment to restore and build Jerusalem. The sixty-two "weeks" include the building of the city in troublous times, and in the last "week" an anointed one is cut off, and a hostile prince destroys the city and the sanctuary.

Chs. X—XII consist of a programme of Jewish history through the period of the Seleucids, the Antiochi and the Ptolemies, and subsequently leading to the great events to happen at the close of the present dispensation. All this is presented in the form of a vision given to Daniel of a glorious angelic being who, with the help of Michael, the guardian angel of the Jews, has been in conflict with the guardian angel of Persia, and will afterwards have to oppose the guardian angel of Greece. The angel describes the reigns of the first Persian kings up to the Greek wars of Xerxes. Then he passes to the conquests of Alexander the Great, and the subdivisions of his empire. Next follows a minute account of various episodes in the history of the Greek kingdoms of Syria and Egypt, the kings of the north and south respectively. Finally we have a description

of the career and fate of Antiochus Epiphanes, and a picture of the troubles which will follow his death, and will usher in the resurrection and the reward of the righteous.

So far as Daniel himself is concerned, he was, according to the book that bears his name, carried into captivity to Babylon in B.C. 606, some years before the fall of Jerusalem, and survived till the days of Cyrus, the Persian conqueror of Babylon. He is stated to have risen to eminence among the wise men of Chaldæa, and was made governor of Babylon. Ezekiel (XIV. 14 ; XXVIII. 3) commemorates between Noah and Job a certain Daniel as an extraordinarily righteous and wise man, belonging evidently to the same class as Noah and Job, whose piety availed with God on behalf of their unworthy contemporaries. Among the exiles, too, who returned with Ezra, a Daniel is named.

In the book of Daniel there are undoubted allusions to the course of events for several centuries following Daniel's time, and a brief outline of the period referred to may be given. The Babylonian Empire became supreme in western Asia after Nebuchadnezzar's victory over the king of Egypt at Carchemish in 605 B. C. It lasted through the reign of several kings who succeeded Nebuchadnezzar, and came to an end in 539 to 533 B.C., when its last king was conquered by Alexander the Great. Its first, fourth, fifth and sixth kings, Cyrus, Darius, Hystaspes, Xerxes (Ahasuerus) and Artaxerxes are mentioned in the Old Testament. It was Xerxes

who conducted the great invasion of Greece which was so gloriously repelled. The Greek Empire in its undivided state was of short duration. Alexander died in 322 B.C., and his dominions were broken up. After several years of conflict they were finally divided among four of his generals, the kingdoms being Macedonia, Thrace, Egypt and Syria. Our attention in the Book of Daniel is confined to two of these, Syria and Egypt. Seleucus obtained the Babylonian and Syrian portions of Alexander's Empire, and fixed his capital at Antioch. His descendants are known as the Seleucids or Greek kings of Syria. Ptolemy Lagi got possession of Egypt, and Ptolemy became the dynastic name of the Macedonian kings who ruled over Egypt (305-331 B.C.). The two kingdoms of Syria and Egypt had a long history of rivalry, varied by fruitless attempts to establish alliance through royal marriages. Palestine formed a debatable ground between them, and many struggles took place for its possession. Speaking generally, it was at first under the power of Egypt, and afterwards passed into the hands of Syria. The eighth Syrian king, Antiochus Epiphanes (176-164 B.C.) is especially important in relation to the Book of Daniel. He was engaged in several wars with Egypt, and, becoming suspicious of Judæa, he determined to force that country into complete subjection to his will by compelling the people to engage in pagan worship. Pagan sacrifices were ordered in every town of Judæa, possession of a copy

of the Law of Moses was made illegal, and circumcision and the observance of the Sabbath were forbidden under penalty of death. An altar to Olympian Zeus, "the abomination of desolation," was erected on the altar of burnt sacrifices in the temple of Jerusalem, and the entire Jewish worship seemed threatened with extinction, especially in view of the apostacy of the high priest of the day. This excess of zeal on the part of Antiochus led to reaction under those devotees of the Law, known as the Chasidim (the forerunners of the Pharisees) and Mattathias, the founder of the Maccabean house, followed by the heroic and successful struggles of the sons of Mattathias, Judas Maccabæus and his brothers, which are related in the books of the Maccabees in the Apocrypha, and which ultimately brought about the release of Judæa from Syrian control.

The traditional view of the Book of Daniel is that it is the work either of Daniel himself, or of a contemporary who composed the narratives and joined to them Daniel's own account of his visions. This view is still maintained by some; but, by the almost unanimous consensus of modern scholars, the book is to be regarded as a product of the reign of Antiochus Epiphanes (about 166 B.C.) and the parent of Apocalyptic literature, the earliest and the greatest of its class. Those who maintain this point of view argue that, though Daniel was undoubtedly a great historical character (this is clear from the references in *Ezekiel*), there is no evidence that the

Book of Daniel existed before the age of Antiochus Epiphanes. While in the English Bible, Daniel appears among the prophetic books, it is not classed among them in the Hebrew Bible, but belongs to the third division of the Hebrew Canon. If the Book of Daniel was written during the exile, or at the time of the return, it is difficult to understand why it was not included in the Hebrew collection of prophets which includes writings even of the Persian period (*e.g.*, Haggai, Zechariah, Malachi). The predictions of the prophets properly so called ordinarily deal with the destinies of men and nations already existing, or with the issues of movements already in progress, and when they deal with the distant future, they consist, not of minute anticipations of particular historic events, but of ideal pictures of the triumph of righteousness. The traditional view of the Book of Daniel would make its predictions widely different from those of the other prophets. As a matter of fact, in the few centuries before and after the Christian era, there is a well-defined class of works known as apocalyptic, to which we have already referred. These apocalyptic books were written in times when the Jewish religion seemed in danger of being overthrown by pagan oppression. Their authors preferred (perhaps from prudential motives) to conceal their own personalities, and to put their messages to their contemporaries into the mouths of great figures in the past, such as Enoch, Noah, Moses or Ezra. They based what they had to say about the present and the

future upon a view of the world's history as providentially guided and controlled by God, and they frequently presented more or less extended surveys of the past under the form of predictions uttered by the great men of earlier times. It was also common for the history, thus disguised as prophecy, to be wrapped up in symbolic visions. Not only the Book of Daniel, but the other apocalyptic writings as well, soon came to be regarded by the Jews as the actual utterances of the men whose names they bore. But age is no guarantee of the correctness of a tradition. As regards the right of Daniel to a place among the canonical books of the Bible, it has been maintained that, "while it formed the model on which later books of the same kind were framed, it stands far above them all for its simplicity, clearness, dignity and freedom from tedious digressions and extravagant conceptions. It teaches, in an incomparably superior way, the truths which they only feebly echo and obscurely reflect. Beneath its artificial literary form we can read the great lessons that God presides over the history of the world; that the Gentile nations as well as the Jews have always been under His control; that the succession of human empires is ordained by Him; that He permits the pride and fury of oppression to last for a time, but humbles them in the end, and saves His own; that His Kingdom will come at length, and will endure for ever; that faithfulness and constancy to Him lead to a life beyond death, and to an eternal reward of glory."

As to the narrative portions of Daniel, it is clear that the exiled Jews knew of a Daniel famous for piety and wisdom, and that round his name in the course of ages, stories illustrative of these qualities had gathered. The writer of the book with much skill and insight selected and combined those which were best fitted to stir up his oppressed and persecuted countrymen to courage and faithfulness to God.

(f) We have now to deal with the collection of prophetic writings which was formed after the exile, and entitled "*The Twelve Prophets.*" The activities of the prophets included in "The Book of the Twelve" extend over a period of about four hundred years, beginning with the reigns of Jeroboam II in Israel and Uzziah in Judah (Amos, Hosea, Micah) and ending with the Restoration (Haggai, Zechariah and Malachi).

The Historical Setting of the Minor Prophets.—We must content ourselves with a very brief survey of the four hundred years covered by the Minor Prophets, ranging from Amos to Malachi in the prophetic line, and from Jeroboam II to the period of the Return in the political sphere. In the religious conditions that prevailed in the early monarchy, the strict law of the central sanctuary, which afterwards concentrated all sacrificial worship at Jerusalem, was unknown; but the building of the great temple at Jerusalem by Solomon was calculated to help any tendencies in the direction of religious centralisation. Solomon's heavy exactions

and oriental despotism threatened the status of the free yeomen of Israel, and led to the political disruption of the kingdom as soon as his strong hand was removed. Jeroboam I, the first king of the northern tribes (known as Israel after the disruption), probably with the political motive of keeping his subjects from visiting Jerusalem (the capital of the rival southern kingdom, Judah) established the ancestral sanctuaries of Bethel and Dan (on the southern and northern limits respectively) with golden bulls in continuance of early Israelite customs. Among Semitic peoples (to which stock Israel belonged) the bull was associated with various deities as the symbol of vital energy and strength. Reference may be made in this connection to the incident of the golden calf in the wilderness as related in Exodus XXXII. Jeroboam may thus be regarded as having given official sanction to a symbolism with which the Hebrews had long been familiar. From Hosea XIII. 2, we gather the interesting information that the symbols were kissed by those sacrificing as an act of worship. But the setting up of the golden calf in the wilderness was regarded as a feast to Jehovah (Exodus, XXXII. 5), and there is every reason to believe that Jeroboam intended these sacred bulls at Bethel and Dan to be symbols of Jehovah. The official religion of the northern kingdom came, however, to be regarded by the higher conscience of Israel, especially the prophets, as a corrupted form of the worship of Jehovah. Frequent changes of dynasty occurred in the northern kingdom. Tirzah

was the residence of Jeroboam and his successors down to the time of Omri, a general who some twenty-eight years after the death of Jeroboam succeeded to the throne at a time of civil war and founded a new dynasty. Perceiving the military possibilities of the hill of Samaria, he chose that for his capital, and made it an important fortification. This information, which we have mainly from non-Biblical sources, leads us to the conclusion that he was recognised in his own days and later as a great military and civil ruler. He made a peaceful alliance with Damascus, and also with Tyre, taking Jezebel, the daughter of the Tyrian king, as a wife for his son and successor, Ahab. According to the custom of the time, she was permitted to raise shrines for her native deities in Israel. Through the influence of Jezebel, the Phœnician Baal worship made considerable headway in Israel, and in a lesser degree in Judah, under Queen Athaliah, daughter of Jezebel. Elijah the prophet stood forth as the champion of Jehovah's exclusive rights to the worship of Israel. The question was no longer that of a pure or debased worship of Jehovah, but the life and death alternative—Jehovah or Baal. Some time after the death of Ahab, the prophetic circles, with Elisha at their head, determined to overthrow the hated house of Ahab. Jehu, a military officer, ruthlessly exterminated Jezebel and her offspring, massacred the worshippers of Baal, and himself ascended the throne. In the reign of Jeroboam II, grandson of Jehu, Israel was able to assert its ancient vigour against its hereditary

enemy, Syria, and recover its lost territory as far as the city of Hamath on the Orontes. This was due to the attacks of the Assyrians upon the northern border of Damascus. In the meantime, Israel's enemies, Assyria, Syria and Egypt, had grown weaker, and accordingly the kingdoms of Israel and Judah, under their two able monarchs, Jeroboam II and Uzziah, entered upon an era of unprecedented prosperity. With the Red Sea open to Hebrew commerce, and the Hebrew boundaries extended in all directions, wealth increased greatly, and spacious palaces were reared on every hand. Temporary material prosperity, however, was accompanied by social and moral degeneracy. Shameless luxury, cruel oppression of the poor, and open immorality became the order of the day. These shameless conditions called forth a new set of prophets of high moral and spiritual ideals. Amos, the earliest of them, came forward about 755 B.C. (the reign of Jeroboam II was from 781-740 B.C.) to denounce the social injustices of the northern kingdom, and to pronounce Jehovah's doom on the whole circle of sinful nations which surrounded Israel. Utterly repudiating the ritual worship of Bethel with its mingling of the cult of Jehovah and Baal, he declared the approaching ruin of the northern kingdom. That ruin was not long in coming. With the death of Jeroboam II, the northern kingdom's brief period of prosperity passed away. Between the death of Jeroboam II and the fall of Samaria (a period of eighteen years), six kings ruled over Israel, and civil strife and murderous conspiracy

were rampant. The great external foe was Assyria, which, for some years previous to this, had been weak owing to internal troubles. When Tiglath-Pileser or Pul ascended the throne in B. C. 745, the old energy of Assyria was roused. In due course, he turned his attention to the west. Menahem of Israel secured freedom from attack by paying a heavy tribute to Tiglath-Pileser. Soon after Menahem's death (735 B. C.) Pekah, King of Israel, and Rezin, who now sat on the throne of Damascus, desired to form a new confederacy to throw off Assyria's yoke, into which they attempted without success to force Ahaz, King of Judah. Tiglath-Pileser soon after (734 B. C.) returned to the west, took Damascus after a considerable siege, made it an Assyrian colony, put Pekah, the King of Israel, to death, made Hosea king of a reduced territory, and imposed on him a heavy tribute. At the death of Tiglath-Pileser in 727 B. C. Hosea was enticed by an Egyptian king, sub-king or possibly commander-in-chief, named So, to join the party of revolt against Assyria, and so refused to pay the tribute any longer. Shalmaneser, Tiglath-Pileser's successor, sent an army against Hosea. Samaria after a siege of nearly three years surrendered. A considerable part of the people were deported, and foreign colonies planted in the country. This ended the kingdom of Israel. Hosea's prophetic career lay in the dark years after the death of Jeroboam II, a period of rapidly advancing decay. He is the only prophet among those whose writings have survived, who was himself a native of the

northern kingdom, for though the prophetic activity of Amos was in the northern kingdom, he himself was a native of the south. It is noteworthy that, while Amos set forth the stern justice of the Divine Being, Hosea proclaimed Jehovah as a God of redeeming love. The fortunes of Judah, especially the later period of their history, have already been dealt with in our accounts of the activities of the prophets Isaiah and Jeremiah, and so will only be very briefly indicated here. On the death of Solomon, Judah with a portion of Benjamin remained faithful to the Davidic dynasty, and Rehoboam, the son of Solomon, became king. Hostile relations between the two kingdoms were perpetuated for a time after the death of Rehoboam. Asa, the third king of Judah, is praised for his religious zeal, and his son Jehoshaphat likewise praised because he carried out the religious reforms of his father. The important thing in Jehoshaphat's reign is the alliance of Judah with Israel, which put an end to their long hostility. The alliance was cemented by the marriage of the crown prince, Jehoram, to Ahab's daughter, Athaliah. Little is known of the reign of Jehoram. But on the accession of his son, Ahaziah, Athaliah became queen mother, second only to the king in power and influence. When Ahaziah was slain by Jehu, King of Israel, Athaliah seized the throne for herself, and endeavoured to make it secure by slaying all the male members of the house of David as far as they were within her reach. One infant, Joash or Jehoash, was successfully concealed in the temple

six years. The story of the coronation of the young prince by the bodyguard is very dramatically related. It was followed by the death of Athaliah who, like her mother Jezebel, was addicted to the worship of the Phœnician Baal. Jehoash remained faithful to Jehovah so long as he was under the influence of the man to whom he owed his life and throne, Jehoiada, the chief priest. He and his son and successor Amaziah are regarded as guilty of unfaithfulness by the Biblical writer, and both met with a violent end. Uzziah is regarded as one of the good kings of Judah, and it was in the last year of his reign that Isaiah began his ministry. The story of Judah until its fall and captivity by Nebuchadnezzar has been already dealt with in connection with our review of the activities of Isaiah, Jeremiah and Ezekiel. Micah prophesied a generation or so later than Amos, later also than Hosea, but he was contemporary with Isaiah. Zephaniah prophesied in the reign of the good King Josiah, and so he was a contemporary of Jeremiah. The same remark, too, applies to Nahum, though his gaze is fixed on Nineveh, rather than on Judah or Israel. Habakkuk prophesied in the reign of Jehoiakim, in the period of reaction that followed the defeat and death of Josiah at Megiddo (608 B.C.). The new power just coming into being, the Chaldeans, swift, bitter and terrible, are to sweep down and overwhelm the whole world, and Jerusalem is now to share the fate of so many other cities. The sphere of Haggai's activity was the post-exilic community. According

to tradition, he was born in Babylon, and went up with Zerubbabel to Jerusalem, where he died. In his prophetic work, he was associated with Zechariah. His prophecies were evoked by the delay that attended the reconstruction of the temple. The Jews on returning to Palestine in the first year of Cyrus (536 B.C.) at once set up the altar of the Lord, and in the following year laid the foundations of the temple. The work, however, was almost immediately suspended through the opposition of the Samaritans (*i.e.*, the semi-pagan colonists of what had once been the northern kingdom). The wish of the Samaritans to co-operate had been refused, and there was indifference on the part of the Jews themselves. The site of the temple thus remained waste for a period of fifteen years, but in the second year of Darius (520 B.C.) Haggai, aided by Zechariah (who was probably his junior), exhorted his countrymen to proceed with the rebuilding, and as a result the temple was finished in the sixth year of Darius (516 B.C.). Chapters IX-XIV of Zechariah raise problems of a critical character which will be touched on later. Some regard the Book of Joel as one of the earliest of the prophetic writings. But the more prevailing view among scholars is that it belongs to the post-exilic period, being written about 500 B.C., though possibly considerably later. Malachi was probably a contemporary of Nehemiah, the substance of the book being directed against the same evils that Nehemiah tried to reform. The prophet Jonah lived some time before or during the reign of Jeroboam II, but

the book that bears his name is probably post-exilic. There is no general agreement regarding the date of the short prophecy of Obadiah.

Brief Analysis of Contents of the Twelve Minor Prophets.—(1) *Hosea* consists of two parts, (a) Chapters I-III describe in different ways and at different stages the domestic tragedy of Hosea's life, and its symbolical interpretation. (b) Chapters IV-XIV contain separate prophecies dealing with Israel's moral, religious and political faults, the impending calamity, and the possibility of averting it by repentance or recovering from it after punishment has done its work.

The first part belongs to the time of Jeroboam II, when the judgment had not yet overtaken the dynasty of Jehu (as it did later in the assassination of Zechariah, the son of Jeroboam) and the royal palace at Jezreel. The second part belongs, in the main at least, to that of the immediate successors of Jeroboam, but especially Menahem, who came to the throne by violence, and purchased the help of Assyria by paying a heavy tribute to Tiglath-Pileser.

The personal history of the prophet, as related in the first part of the book, has a pathetic interest. In early life he married a woman who proved a faithless wife, and he seems to have made many fruitless efforts to reclaim her. After bearing him three children, to whom he gave symbolic names,

she deserted him for her lover. So forbearing, however, was he that he redeemed her for the price of a slave and tried to win her back to purity and love by gentle restraint. Hosea saw in his own domestic tragedy a parable of Israel's unfaithfulness to God, and in his own love and tenderness to his erring wife, Gomer, a symbol of God's love to Israel.

Tenderness may be described as the keynote of his teaching. Hosea took up the attitude (as did Isaiah a little later) that every movement after outside help, whether in the direction of Assyria or Egypt, was a movement away from God. The religious and moral conditions of his day were evidently extremely corrupt. Gross immoralities accompanied the debased religious ritual in the worship of the golden bulls. Moral laxity prevailed everywhere. Even the priests were men of no principle. They let the people destroy themselves for lack of teaching, and they rejoiced at the sin of the people because they benefited by their sin offerings. So "like people like priest" passed into a common saying.

(2) *Joel* clearly falls into two parts : (a) I—II. 17, a call to repentance in view of present judgment and the approaching day of Jehovah, with a prayer for deliverance. The immediate occasion of the call to repentance is a plague of locusts, which is so severe that there is no meat-offering or drink-offering for God's house. The reason of all this suffering is national sin. A fast is proclaimed as worse days are in prospect, and a more serious army of locusts may

be anticipated. (*b*) II. 18—III. 21, the divine answer promising relief. There shall be a season of spiritual refreshing and enlightenment for God's people and of judgment on the hostile nations.

The main facts bearing on the historical situation in which the book was written may be referred to. The people addressed are the inhabitants of Judah and Jerusalem. There is no mention of Samaria. There is no mention of royalty or aristocracy, but the temple, its ritual and its priests are frequently referred to and regarded as of high importance. No mention is made of idolatry or formalism, or sensuality or oppression—the sins so sternly denounced by Amos and Isaiah. Assyria, Babylonia and Aram (or Syria) are neither named nor alluded to. The foreign nations denounced as hostile to Israel are the Phœnicians, the Philistines, Egypt and Edom. Reference is also made to the Grecians and the Sabeans (or South Arabians) as slave-dealers. The history of Judah and Jerusalem includes a national catastrophe, when the people of Jehovah were scattered among the nations, and the land of Jehovah was divided amongst new settlers.

On the basis of these facts, there is a great diversity of opinion regarding Joel's date. Some favour a pre-exilic date, placing him as early as the reign of Jehoash of Judah, when he was under the influence of Jehoiada and Baal worship was discouraged. Assyria and Babylon did not trouble Israel at that time, and Syria did so only towards the end of Jehoash's reign. Others, on the other hand, regard Joel

as post-exilic, placing him after the reforms of Ezra and Nehemiah. It is difficult to refer the statement regarding the captivity of Judah and Jerusalem and the partition of the land to any other event than the Babylonian conquest of Judah. The mention of the Grecians, too, in connection with the slave trade, points strongly to the post-exilic period, when slaves from Syria and Palestine were in request in Greece. The silence concerning the northern kingdom and Syria, Assyria and Babylonia, and a king in Judah, is easily explicable on the assumption of a post-exilic date. The stress laid upon sacrifices, and the prominence given to priests, reflect a highly developed ecclesiastical community which the Jews became after the exile.

(3) *Amos* may be divided as follows :—

(a) I—II treat of the judgment upon the nations for their sins. Damascus, Gaza, Tyre, Edom, Ammon, Moab, Judah and Israel are all passed under review. The assumption is that each people is subject to the dominion of Jehovah. Punishment will be inflicted upon each for the violation of some broad and universally recognised principles of humanity.

(b) III—VI consist of four addresses giving details of the sin and judgment of Israel and Judah. The oppression practised by the powerful, the heartless luxury of the rich women, the elaborate sacrifices and pilgrimages, false security and carelessness are condemned with prophetic sternness, and captivity, siege, death and ruin predicted.

(c) VII—IX consist of a series of five visions and their interpretations, interrupted in VII. 10-11, by the account of the attempt on the part of Amaziah, priest of Bethel, to intimidate Amos. The visions are the devouring locusts, the consuming fire, the plumb-line, the basket of summer fruit, the smitten sanctuary with the destruction of the worshippers. Judgment might be postponed, but it must come at last, and there will be no deliverance, either in man or God. The last paragraph consists of comfortable words, predicting the restoration of the Davidic kingdom, the exuberant fertility of the land, and the complete and final establishment of the nation on it.

Amos was a herdsman or small sheep-farmer in Tekoa, some ten miles south of Jerusalem, and five miles south of Bethlehem. In addition to the rearing of sheep (which produced a particularly fine kind of wool), he owned some sycamore fig trees. Becoming conscious of a divine call, he knew himself to be in possession of the divine counsel, which he could not refuse to declare. The careless prosperity, characteristic of the reign of Jeroboam II, with its accompanying unrighteousness and forgetfulness of God, is never out of the prophet's thoughts. His prophecies contain a complete picture of the moral anarchy of the time. While the observances of religion are maintained, the soul of religion and morality has fled. The splendid originality of Amos consists in his recognition of the fact that Jehovah is even more the God of Righteousness than He is the God of

Israel. Inhumanity and want of fellow-feeling are hateful to Him, whether displayed by heathen or Hebrew. The day of Jehovah will bring judgment and doom upon Israel.

(1) *Obadiah* is a prophecy against Edom. The main divisions are as follows :—

(a) Edom is about to be driven out of its lands by a confederacy of nations, vv. 1-9

(b) This is in punishment for its participation in the capture of Jerusalem, vv. 10-14.

(c) A day of judgment is coming upon all nations, vv. 15-16.

(d) In that day Judah and Israel shall escape, and shall regain the lands that the Edomites and other enemies have taken from them, vv. 17-21.

We know absolutely nothing about Obadiah, not even the time when he lived. His position among the Minor Prophets is in favour of an early date. So much of Obadiah is found in Jeremiah XLIX that it seems antecedently more probable that Jeremiah should have quoted from Obadiah than that Obadiah in his very brief prophecy should have incorporated so much of Jeremiah. On the other hand, both prophets may be quoting a third earlier prophet. Though no certainty on the subject is possible, on account of our insufficient knowledge of the history of Edom in relation to Israel and other nations, some have thought that the prophecy was written in the first half of the fifth century B.C. (*cf.* ~~Malachi~~ I. 1-5). Some consider it was

penned soon after the destruction of Jerusalem in 586 B. C.

(5) *Jonah* consists neither of discourse nor of dramatic picture, like other prophets, but is a narrative of the life and acts of the prophet himself.

At the outset, Jonah received a command to go to Nineveh, the capital of the Assyrian Empire, and denounce its wickedness. He resisted and fled by ship to the far west, seeking to escape from the presence of the Lord. The story tells how a great wind was raised on the sea, how the affrighted mariners of varying nations and countries cried each upon his god ; how Jonah himself was aroused from sleep to confront the situation. He recognised that the presence of Jehovah was pursuing him, and showed submission by asking to be cast overboard as being the sole cause of the storm. The mariners reluctantly obeyed, and Jonah was cast into the sea, and miraculously rescued, through being swallowed by a great fish, and subsequently, after three days and three nights, disgorged. Chapter II consists of a prayer or song of praise based on Jonah's experiences during the entombment. A second time the word of the Lord came to Jonah ; he instantly journeyed to Nineveh, and applied himself with zeal to his ministry of denunciation and doom. The result was a surprise ; the vast city was roused to repentance, and the doom was stayed. Jonah remonstrated with God at the mercy shewn to the Ninevites. As he sits in a booth outside the city, a

gourd plant springs up in a night, and delights him by its welcome shade. The gourd is suddenly destroyed, and the unshaded prophet, tormented by the heat, is angry and longs for death. When he still sulks, it is pointed out to him that if he, a man, cares for the plant which sprang up and perished so quickly, and which was in no way the product of his toil, how much more must God care for the great city, which has in it so many thousands of little children and much cattle.

To appreciate the standpoint of the book of Jonah, we need to bear in mind that the early conception of the deity was of a local power, an omnipotence bounded by geographical limits. Thus the servants of the King of Syria, when defeated by Israel exclaimed: "Their God is a God of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they." A similar conception had animated Jonah. The incident of the tempest brought home to him that the power of Jehovah covered all lands and the sea itself. The ordinary Hebrew thinker, too, believed that mercy was the peculiar privilege of the chosen people of God. By his experience with the gourd plant, Jonah was brought into sympathy with a divine compassion that embraced not heathen people only, but even helpless infancy and the beasts of the field.

There is independent evidence, as we have previously noted, that Jonah himself lived early in the reign of Jeroboam II, but the author of the book is not

generally regarded as the hero of the story. Most scholars agree that the book was not written earlier than the fifth or fourth century B.C., in the period following the reforms of Ezra and Nehemiah, three centuries after Jonah's day. It is probable that such historical elements as the book contains were amplified and embellished by the author so as to make them convey more graphically the moral lessons which it is his object to teach. The book is often regarded as an allegory of the fortunes of the people of Israel and their duties in relation to the nations of the world.

(6) *Micah* has three divisions :—

(a) I—III, prophecies of judgment and ruin on the state, which first light on Samaria, and then on Jerusalem. The cause of the judgment is the idolatry at the high places, the oppressions of which the upper classes are guilty, the usual immorality and neglect of true religion.

(b) IV, V, prophecies of restoration, with brilliant promises. The former kingdom shall be restored to Jerusalem, and Zion shall become the religious centre of the world. There are predictions of the birth of a new king of the house of David and the universal peace of his reign.

(c) VI, VII, prophecies in which the people are rebuked for their sins, reminded of God's mercies and judgments in old times, and encouraged by the certainty that He will be faithful to His promises. Some regard this section as belonging to a later period.

Micah, a younger contemporary of Isaiah, belonged to the country, being probably one of the oppressed peasantry. The rising buildings and the growing magnificence of Jerusalem in Hezekiah's day spoke to him of the grinding down of the poor by which the wealth needed for such works had been obtained. With Micah as with Isaiah, Amos and Hosea, Jehovah is essentially a righteous God, and the ethical is the essential element in His personality. Chapters VI and VII seem to shew that Micah exercised a later ministry in the reign of Manasseh.

(7) *Nahum* consists of three chapters:—

Chapter I refers to God's vengeance on his people's enemies, but there is hope for Judah.

Chapter II is a description of the attack on Nineveh and the way she is called upon to face the invader.

Chapter III consists of another threat against Nineveh, shewing that disaster has come upon her on account of her sins.

Nothing is known of Nahum except from the book that bears his name. He is called "the Elkoshite." One Elkoh is situated near Nineveh itself, where Nahum may have resided as a captive. There is also a hamlet about half way between Jerusalem and Gaza known as Elkosh. The latter was the more probable residence of the prophet, and an ancient tradition supports this view. Nahum must have prophesied after the capture of No-Ammon or Thebes (III. 8-10) by Asshur-bani-pal, the Assyrian monarch, in B.C. 664-663, but before the fall of

Nineveh in 606 B.C., and the rise to power of the Babylonian empire. The book is the sharp cry of outraged human nature in the face of brutal oppression.

(8) *Habakkuk* has two parts. Chapters I and II containing the prophecy, and Chapter III a lyrical hymn. The book as a whole may be divided into the following six sections :—

(a) I. 1-4. Habakkuk, compelled to live in the midst of violent wrong-doing, contempt of religion manifesting itself in the oppression of the righteous by the wicked, complains strongly of the silence and indifference of God. "How long," the prophet cries in his agony, "and why?"

(b) I. 5-11. He receives an answer that a new and startling display of the divine justice is about to be made. The Chaldean army, with their swift horses, their proud cavalry, their cruel and brazen faces, are to sweep down and overwhelm the whole world. No fortress can resist their onslaught. Worshipping might and not right, they laugh at all authority, and at every attempt to stop their advance.

(c) I. 12-17. Some time may be supposed to elapse before the next prophecy is spoken. During this period, the prophet watches the progress of the Chaldeans, who have penetrated into Palestine. 'This reckless, insolent, cruel, insatiable conqueror is worse than those he has been appointed to chastise. How can a holy God, so ready to punish the wicked in Israel, permit one, who deserves far more the name of wicked, to rage unchecked! This is the new and

insoluble problem which the prophet's observation has raised. Are wrong and violence to possess the earth for ever?

(d) II. 1-4. The prophet retiring to his watch-tower, whence he looks out over the world, to see it in ruins, receives an oracle which he is bidden to write out on tablets for all to read. He is told that the purpose of God is hastening to its fulfilment, and is encouraged to wait for it. There follows the famous sentence: "Behold, his soul is puffed up, it is not upright in him: but the just shall live in his faithfulness." The meaning of this is plain. Tyranny is self-destructive, and carries within itself the seeds of doom; but while the evil doer shall pass away, the just man, steadfast in the face of all contradiction, shall live, and last out the storm of judgment.

(e) II. 5-20. Content with this message the prophet utters triumphantly a five-fold series of woes against the pride, the greed, the cruel building enterprises, the sensuality, the idolatry of the heathen power.

(f) III. Finally in a magnificent lyric, which, as its heading and close prove, has been adapted for use in the temple worship, the prophet sings the redeeming acts of God in the past history of the people; and in the certainty of his immediate appearance bringing hopeless ruin on the enemy, he declares his unwavering trust.

This short book is clearly a remarkable one, and has affinities with the Wisdom literature. In

Habakkuk we have the beginnings of Hebrew reflective thought as to the workings of Providence in history, afterwards so powerfully expressed in Job and some of the later writings.

“All that we know of the person of Habakkuk is that he was a great prophet, who has left us one of the noblest and most penetrating words in the history of religion.” The prophecy may be dated approximately about the year 600 B.C. in the reign of Jehoiakim. The Assyrian empire had for the past quarter of a century been rapidly declining, till, at length, in 607 B.C., Nineveh the capital was taken, and by the battle of Carchemish on the Euphrates, in which Egypt, the great competing power in the west was defeated, Babylonian supremacy was assured. Judah naturally became a vassal of Babylon, and about the year 601-600 was invaded by the Chaldeans or Babylonians, because of the rebellion of King Jehoiakim.

(9) *Zephaniah* may be analysed as follows :—

(a) Ch. I, judgment threatened on Jerusalem because of its idolatry and violence.

(b) Ch. II, a call to repentance, and a promise that the prophecies concerning the surrounding nations shall yet be fulfilled.

(c) Ch. III, the pollutions and ingratitude of Jerusalem must meet with doom, but reformation shall lead to restitution. The remnant shall rejoice in their true king.

According to the title of the book, Zephaniah prophesied in the reign of Josiah (B.C. 639-608).

Since the allusions in Ch. I point to the continuance unchecked of pagan worships, such as those of "the hosts of heaven," which had prevailed in Judah under the previous kings, Manasseh and Amon, we may infer that Zephaniah prophesied in the earlier part of Josiah's reign, before the Reformation of the year 601 B.C., which enforced the laws of Deuteronomy. In the prophecies of Zephaniah it is not the Assyrians, nor their allies, the Egyptians, that are shewn to be the dreaded foe of Judah, but the barbarous Scythians, who gloried only in murder and plunder, and were already sweeping down the eastern shore of the Mediterranean. From the inscription and from the tone of his message, it has been assumed that Zephaniah was of royal lineage, tracing his descent from King Hezekiah.

(10) *Haggai* consists of four sections, delivered at three different times.

(a) Ch. I, on the first day of the sixth month (August-September), is the prophet's explanation of the prevalent scarcity, which is accounted for by human sin, the people being more concerned to beautify their own dwellings than to restore the house of the Lord. The admonition, coupled with a promise of divine assistance, had its effect, and the work of reconstruction was renewed.

(b) Ch. II. 1-9, on the twenty-first day of the seventh month (September-October), has in view the discouragement experienced when the old men who had seen the glory of the first temple contrasted with it the meanness of the second : the prophet declares

that within a short time the wealth of the nations will be gathered into the latter, and its splendour will eventually exceed that of its predecessor.

(c) Ch. II. 10-19, on the twenty-fourth day of the ninth month (November-December), is a further attempt to explain the reason of the continued distress, and to raise hopes of its removal. The people's sacrifices and exertions cannot, it is contended, at once counteract the effect of their previous neglect, and their actual neglect of the temple was enough to pollute everything they did; but henceforth the Lord's blessing will attend them.

(d) Ch. II. 20-23, delivered on the same day, is an address to Zerubbabel, prince of the house of David, who in the impending commotion will be preserved by the Lord as a precious signet ring.

We know Haggai only through the messages he delivered. His ministry was confined to a few months in the second year of Darius Hystaspes (520 B.C.). His aim was the awakening of a popular enthusiasm among his countrymen for erecting or completing the second temple.

(11) *Zechariah* has two great divisions: Chs. I-VIII, and Chs. IX-XIV. Chs. I-VIII consist, in the main, of a series of eight visions, sketching the future of the people of God. The visions follow a call to repentance, based on the salutary example of their fathers.

1st Vision. Riders on horses of various colours, which go over all the earth, to report on the state of the nations in the interests of Jerusalem.

2nd Vision. Four horns—all the agencies that have scattered Israel,—and four craftsmen—the divine agencies that shall counteract and destroy them.

3rd Vision. A man with a measuring line to measure Jerusalem. The city shall be immeasurable and overflow with people.

4th Vision. Joshua the high priest in filthy garments standing before the angel of the Lord with Satan at his right hand, to accuse him. Satan is rebuked. The Lord who has chosen Jerusalem has plucked the brand from the burning.

5th Vision. A lampstand, surmounted by a bowl of oil, which feeds by tubes the seven burning lamps of the lampstand, two olive trees on either side supplying the bowl with oil. The lamps might represent the light shed by the people, the oil is the symbol of the spirit dispersed through the two anointed ones, Joshua and Zerubbabel.

6th Vision. A flying roll inscribed with curses comes down upon the earth. The flying roll is the sin of the evil-doer coming down to roost.

7th Vision. A woman (typifying the besetting sin of Israel) is shut up in an ephah measure, and carried off to the land of Shinar (Babylonia), the detested and sinful place, where she finds a fitting abode.

8th Vision. Four war chariots with variously coloured horses go forth to execute God's judgments against the enemies of the oppressed Israel in different parts of the earth.

Zechariah is commanded to take gold and silver from the temple offerings, and make a crown for Joshua the high priest. The Messiah is again promised.

Chapters VII and VIII go together and were spoken two years later than the series of visions described above. They are Zechariah's answer to a question put to him by certain visitors to Jerusalem, who asked whether the fast observed by the Jews in the fifth month, in memory of the destruction of Jerusalem by Nebuchadnezzar, should still be kept. Zechariah says, "No; God demands not fasts, but observance of moral laws by neglecting which your forefathers suffered punishment." The assurance is given that God has come to dwell with His people. The Messianic age is at hand. Fast days will soon become joyful feast days, and even Gentile nations will desire to worship with the Jews.

(a) Chs. IX-XII. IX-XI describe how the Philistines and other hostile nations shall be subjugated. Zion is saved and her king comes to her, righteous and victorious, meek and the Prince of Peace. Judah and Ephraim are victorious over the Greeks, and seek the Lord. Good shepherds displace the evil ones. Judah and Ephraim, strengthened and restored, shall humble the pride of Assyria and Egypt. Chapter XII apparently deals with misrule in Jerusalem, either of worthless high priests, or of cruel foreign rulers, or of both, who are spoken of as shepherds.

(b) Chs. XII-XIV. The nations are assembled against Jerusalem, there to be consumed through the power of Jehovah. The Spirit is poured out on Jerusalem, and a fountain opened for sin and uncleanness. The land is purged of sin, idols and disreputable prophets. In chapter XIV, we have another vision, apocalyptic in character, of the siege of Jerusalem. The onslaught is terrible, and the discomfiture of her enemies is wrought only after great affliction. Then comes the Messianic age: the face of nature is changed, and Jerusalem, her enemies subdued, becomes the centre of worship, and all and everything therein are consecrated to the Lord.

Like the prophecies of Haggai, the prophecies of Zechariah are associated with the rebuilding of the temple. He has the ethical enthusiasm of the great prophets of the eighth century. He urges the rebuilding of the temple, but also with equal force emphasises those moral and spiritual truths without which the temple and its worship would be hollow mockery.

When we pass from the first eight chapters to the last six, we come into a different atmosphere. There is no mention of temple building, or of Joshua or Zerubbabel, or even of Babylon; instead we find cities and countries not mentioned hitherto—Hamath, Damascus, Egypt, Greece. Most modern scholars consider that chapters IX-XIV were not written by Zechariah. Some regard chapters IX-XI as anterior to the fall of Samaria, while chapters XII-XIV,

though posterior to the death of Josiah, are also pre-exilic. Others consider chapters IX-XIV the work of one writer, living not long after Alexander the Great.

(12) *Malachi* may be divided into the following sections :—

(a) I. 1. The superscription.

(b) I. 2-5. Jehovah's love to Israel. The love proved by the history of His dealings with Israel, from the days of their great ancestor Jacob, as contrasted with the history of Jacob's brother Esau, and of his descendants.

(c) I. 6—II. 9. Israel's forgetfulness of Jehovah, neglect and contempt of his offerings, through illegal proceedings on the part of the priests.

(d) II. 10—16. Denunciation of divorce and of foreign marriages.

(e) II. 17—III. 6. Day of Jehovah (*e.g.*, His coming to judgment) against unbelievers, scoffers, etc., especially with the view of purifying the priests in order that acceptable offerings may be presented unto Him.

(f) III. 7—12. Drought and locusts sent on those who neglected to bring the tithes for the service of the temple and the support of the priests.

(g) III. 13—IV. 6. The punishment of the wicked and the triumph of the righteous on the day of Jehovah, with a concluding exhortation to obey the Law of Moses, and a promise of the coming of Elijah to lead the people to repentance.

It is doubtful whether the term **Malachi** (which means "my messenger") is the personal name of the prophet. The author of the book brings three main charges against the church of his day: (1) against the priests for the profanation of the services of the temple, (2) against the community, priests included, for marrying heathen wives, (3) against the people generally for immorality, indifference and infidelity. All this agrees very closely with the state of affairs with which Nehemiah had to deal on his second visit to Jerusalem. The period of that visit (about 430 B. C.) may be accepted as that of the prophetic activity of the author of Malachi.

The Apocryphal and Apocalyptic Literature of the Jews

(between the Old and New Testaments)

As we have already pointed out, a considerable body of religious literature is extant, belonging to the few centuries intervening between the Old and New Testaments. This period was characterised not only by great political movements and momentous social changes, but also by a high degree of intellectual activity; and these have left their mark upon the national religion. The literature of the period is an indispensable source of information upon the course of contemporary thought and events. Here we can only give the briefest indication of the nature and extent of the literature available for reference and study. It needs to be noted that some of these books bear traces of Christian influence.

The *Apocryphal* books include the following :—

(1) *The First Book of Esdras* (Esdras is the Greek form of Ezra) is for the most part a compilation in Greek of various books of the Old Testament, mainly from that of Ezra. It tells in reconstructed form the story of the decline and fall of the kingdom of Judah from the time of Josiah. It relates the overthrow of Jerusalem, the Babylonian exile, the return under Zerubbabel, and Ezra's part in the reorganisation of the Jewish state. A striking story, not found in the canonical books, is given regarding Zerubbabel. At the Persian court, he gives an exhibition of wisdom, so as to secure the return of the Jews. In a contest, he carries off the palm by his eloquent praise of the superiority of truth over wine, the king or woman. To this all the people answer: "Great is truth, and mighty above all things," which with some slight variation has passed into a proverbial expression.

(2) *The Second Book of Esdras* is not history at all, but rather a religious document imitative of the Hebrew prophets, and apocalyptic in character. The first and last pair of chapters rebuke Israel for her rebellion, quite in the vein of the Old Testament prophets, and summon the Gentiles to the enjoyment of the blessings forfeited by her. Chs. III-XIV purport to be a series of visions communicated to Ezra in captivity. Iniquity may have temporary success, but in due course the Son of God shall appear and reign. The Greek original is lost, and the work

is extant in Latin and other translations. Both 1st and 2nd Esdras form an appendix to the New Testament of the Vulgate, and were not included by the Council of Trent in the regular canonical books. They are sometimes known as 3rd and 4th Esdras, Ezra and Nehemiah being regarded as 1st and 2nd Esdras.

(3) *The Book of Tobit* is a romantic story with a religious purpose of the time of Israel's captivity. Tobias, a pious Israelite, who has become blind, sends his son to Media to collect a debt. Tobias is conducted there by a companion, the angel Raphael in disguise. There he marries a widow (a family relation) who was still a virgin, each of her seven husbands having been slain on their wedding day by Asmodeus, the evil spirit. By burning the inner parts of a fish under the guidance of his angel companion, Tobias puts to flight the evil spirit, and later on heals the blindness of his father.

(4) *The Book of Judith* is a thrilling tale of how Judith, a Jewish widow, pious and beautiful, performs a deed of daring for the deliverance of her people not unlike that of Jael in the book of Judges. When her native city was being besieged by Holofernes, the general of Nebuchadnezzar, with one attendant Judith repairs to the camp of the general, captivates him by her beauty, and seizing her opportunity she drugs him with wine, and by an act of savage treachery cuts off his head and returns with it to her city. The exultant Jews rush forth and massacre the enemy, and Judith ends her days, the

object of her country's affection and regard. Most scholars regard the narrative as a historical fiction with a religious object.

(5) *The additions to the Book of Esther* consisting of six and a half short chapters, amplify the Scriptural story, and aim at giving it a more distinctly religious turn, by ascribing the deliverance of the Jews from their Gentile enemies to the intervention of God in answer to the prayers of Mordecai and Esther. The additions were intended to make up by the frequent mention of the divine name for the marked absence of it in the older book.

(6) *The Wisdom of Solomon* is one of the most striking examples of the "Wisdom" literature of the Jews. Chs. I-IX regard wisdom in a speculative aspect; its origin and effects are discussed and the pursuit of it is earnestly commended to men. The author combats the position of the materialist, and presents an elaborate contrast of the righteous with the wicked. Chs. X-XIX discuss wisdom in its historical aspect, as exhibited in the lives of the fathers from Adam to Moses, and the punishments that overtook the Egyptians and the Canaanites. The adoption of the name of Solomon, a great predecessor in whose spirit the work might be presumed to be written, is an example of a common literary device of the period. The main object of the book was to vindicate the essentials of the Jewish faith against materialism, idolatry and speculative philosophy.

(7) *Ecclesiasticus, or the Wisdom of Jesus the son of Sirach*, has close affinities with the canonical Book of Proverbs. Chs. I-XLIII open with a chapter in praise of wisdom, and close with a sublime and powerful passage on the works of nature. Two intervening chapters are devoted to the discussion of wisdom mostly in its practical bearings, such as obedience to parents, regard for the poor, friendship, prudence, envy, pride, boastfulness, women and money. Chs. XLIV-LI pass in review the great names of Hebrew history, and eulogise the bearers of them for their faithfulness to God and the Law. The book concludes with a prayer or thanksgiving. The book was written in Hebrew by a Jew called Jesus, son of Sirach, probably in the third century B.C. It is the only book in the Apocrypha to which the name of the author can be assigned.

(8) *The Book of Baruch* is so called because it purports to contain a work written by Baruch, the secretary of Jeremiah, while in captivity in Babylon. It is generally recognised however that the name of Baruch is assumed for the purpose. Chs. I—III. 8 contain a historical introduction and the prayer and confession of Israel in captivity. Chs. III. 9—V is a discourse addressed to the Israelites scattered among the nations ascribing their afflictions to their disobedience to God, the Fountain of Wisdom, and comforting them with the hope of a glorious restoration. Ch. VI purports to be a letter (often referred to as the Epistle of Jeremy) written by Jeremiah the prophet to the Jews about to be led captive to

Babylon. It contains a denunciation of idolatry and is not regarded as authentic.

(9) *The Song of the Three Holy Children* is inserted in the Greek Bible between verses 23 and 24 of the third chapter of the Book of Daniel at the point where the three Hebrew young men (Shadrach, Meshach and Abednego, or, to refer to them in their Hebrew names, Hananiah, Mishael and Azariah) fell down bound into the midst of the burning fiery furnace. It consists of a prayer of Azariah, containing an expression of penitence on behalf of the people, and the song proper, addressed to the works of creation, but only in one verse applicable to the situation of the Three Children. The greater portion of the song, verses 35-68, is familiar in the services of the church as the "Benedicite."

(10) *The History of Susanna* in the Greek Daniel stands as a supplement to the twelve canonical chapters. The story describes how Daniel as a young man procures the vindication of the chaste and beautiful Susanna from a shameful charge, and the condemnation of the two evil-minded and hypocritical elders who had borne false witness against her. The book was intended to glorify the wisdom of Daniel, and to illustrate his skill in judgment. Shakespeare must have had it in mind when he made Shylock exclaim : " A Daniel come to judgment ! "

(11) *The Story of Bel and the Dragon*, like the History of Susanna, is attached to the Greek text of the canonical book of Daniel. It contains two stories. In the first (vv. 1-22) Daniel exposes the

deceit practised by the priests of the Babylonian god, Bel, in pretending that the god devoured the large daily offerings of food and wine, while they and their wives and children steal in by a secret entrance, and consume them during the night. Priests, god and temple are as a result destroyed. The second story (vv. 23-42) tells of the destruction of a sacred dragon to which the Babylonians paid divine honours. Daniel, having fed the dragon with indigestible materials until it bursts, is thrown into a den of lions by the enraged worshippers. While in the den he is supplied with food miraculously by the prophet Habakkuk from Judæa. On his release after six days, his enemies are given to the lions, and are at once devoured.

(12) *The Prayer of Manasses* purports to be the prayer of the penitent Manasseh, King of Judah, when he was a captive of Asshur-bani-pal in the city of Babylon (II Chronicles XXXIII. 11-13). It is a short confession of personal sin, and a fervent application for the divine forgiveness. It is cast in a beautiful form. It was probably composed by some Jew to suit the narrative in Chronicles.

(13) *The First Book of Maccabees* is a historical work of rare value. It is a history of the forty years (175-135 B. C.) during which, under the famous family of the Maccabees, the Jews carried on their struggle for religious freedom and political independence. After a brief introduction upon the conquests of Alexander the Great, and the origin of the Syrian empire, it gives a full and reliable narrative

of events from the persecution of Antiochus Epiphanes to the death of Simon, the third of the Maccabeans. It was originally written in Hebrew by a Palestinian Jew.

(14) *The Second Book of Maccabees* is an abridgment of a five-volume work by Jason of Cyrene. The work is in no way related to the First Book of Maccabees, but seems to have been written in entire ignorance of it, and is quite unlike it in character and style. It relates the history of the Jews from 173-161 B.C. The fondness of the author for the marvellous discounts the value of the material as a source of historical data. He refers to the practice of prayers for the dead.

Chief among *Apocalyptic* literature are the following :—

(1) *Apocalypse of Baruch* purports to be a prophecy of Baruch uttered shortly before the Chaldean invasion of 586 B. C., and foretells the destruction of Jerusalem and its subsequent restoration. There are seven distinct sections in it, mostly composed of prayers and visions, with connecting narrative portions, and separated from each other, except in one instance, by the observance of a fast. The concluding chapters embody a letter of Baruch to the tribes in captivity. The book bears a strong resemblance in doctrine and other characteristic features to 2nd Esdras. The book, as we now have it, was only discovered in a Latin Version so late as 1866.

(2) *The Book of Enoch* (the Ethiopic Enoch) has for its general scene the overthrow and judgment

of the enemies of God and His people, and the final establishment of the Divine kingdom in righteousness and power. Chapters I-XXXVI deal chiefly with the punishment to be awarded to the enemies of the *Jews*. *The eschatology of these chapters is somewhat sensuous, as regards both the resurrection and awards and punishment.* Chapters XXXVII-LXXI consist of a series of three allegories which have as their most remarkable characteristic the use of the term "Son of man" for the Messiah. Chapters LXXII-CIV contain further detailed representations of the last things. In the dream visions (Chs. LXXXIII-XC), by the use of symbolic animals—sheep, rams, and wild beasts—Hebrew history is traced to the days of the Maccabean revolt. The years of misery are represented by a flock under seventy shepherds, who in the new age about to dawn are to be cast with the evil men and angels into the abyss of fire. Interspersed throughout the book are sections relating to Enoch visiting heaven to learn its secrets, and also, penetrating the recesses of nature, and discovering its processes. There are also passages purporting to be written by Noah, and evidently interpolated from another Apocalypse circulating under that patriarch's name.

The assumption of Enoch's name for apocalyptic purposes was probably suggested by the statement in Genesis V. 24 : " And Enoch walked with God, and he was not, for God took him." The book was held in high esteem in the primitive days of Christianity. The language of the New Testament

reflects it in quite a number of passages, and in one place it is directly quoted (Jude verses 14 ff.). Its doctrine, too, bears distinct traces of its influence, especially in connection with the future life, the ministry of angels, and the nature and the activities of demons.

Some few years ago, a book came to light called *The Secrets of Enoch*. From the language in which it is written, it is called "The Slavonic Enoch," to distinguish it from the old Ethiopic book. It describes the mystery revealed to Enoch during his wanderings in the seven heavens. It is a highly developed picture of the coming age, and is chiefly valuable for the light it sheds on the New Testament, some of the ideas of which, such as the millenium and the seven-fold division of the celestial region, appear in it for the first time.

(3) *The Ascension of Isaiah* comprises (a) an account of the martyrdom of Isaiah, (b) a short apocalypse in which the history of the early church is outlined, and (c) a vision of Isaiah in which he visits the seven heavens, and learns amongst other things of the coming advent, crucifixion and resurrection of the Messiah. The first part was probably written by a Jew, and the other two parts are of Christian authorship. It is important as throwing light on the development of the Anti-Christ doctrines. The Ethiopic version is the only complete text.

(4) *The Book of Jubilees* is cast in the form of a Jewish homiletic commentary on the Book of

Genesis. The leading aim of the author is to emphasise the antiquity of the Law and the Levitical ordinances, and to unite the Jews in a greater devotion to the Law. The doctrine of angels and demons is well developed in this work. There is no doctrine of the resurrection, but spirits are immortal. The title of Jubilees is given to the book from its system of time reckonings, which is based upon Jubilee cycles of forty-nine years each. It is called from its subject matter "The Little Genesis," not because it is shorter than the canonical book, which it is not, but on account of its inferior authority as compared with the canonical book itself. It is of value for a study of Pharisaism and the New Testament, and also for the determination of the Hebrew text of Genesis.

(5) *The Assumption of Moses* narrates in terms of prophecy the history of the world from the time of Moses down to the time when Judæa became a Roman province. As it stands, the writing is only a fragment of a much larger work, and exists only in an old Latin translation. Its most striking characteristic is the importance given to Satan as the opponent of God, as well as the rather elaborate portrayal of the end of the age it narrates. Moses, knowing that he is about to die, is said to have entrusted to the care of Joshua the prophecies this book contains.

(6) *The Testament of the Twelve Patriarchs* purports to preserve the last words of the twelve sons of Jacob. They deliver their dying instructions to

their descendants. Each in turn goes over the story of his life, and points the moral of it; exhorts his children to emulate his virtues and shun his vices; and utters a prediction of the calamities and oppressions that will come on account of sin. The book has little apocalyptic material, but consists largely of homilies illustrated with much legendary matter, including eschatological pictures and references to demons and their king Beliar.

(7) *The Psalms of Solomon*, eighteen in number, is a group of noble songs of Pharisaic origin, but fictitiously ascribed to Solomon in the usual literary sense. The collection is primarily a justification of the downfall of the Maccabean house because of its sins. Its picture of the Messiah as king of Jerusalem (in Psalms XVII and XVIII) is one of the noblest in Jewish literature.

(8) *The Sibylline Oracles* are a collection of various writings dealing with the historical and future conditions of the Jewish people. Sibyls in the ancient world were supposed to be inspired prophetesses, through whom the gods revealed their purposes. Their utterances were greatly esteemed, especially at Rome, and the Jews of Alexandria and the early Christians sought to gain attention by adopting a sibylline style and guise. Originally, they consisted of fourteen books, but only twelve now exist. The most important is Book III, dating probably from the middle of the second century B.C. It gives an apocalyptic review of the history of Israel from the building of Babel to the time of Antiochus

Epiphanes, and closes with a prediction of the coming glory and prosperity of the Messiah's kingdom. The other books pursue a similar vein, with a large admixture of Christian elements, and frequent veiled allusions to the Roman power. Two or three other works which are not apocryphal or apocalyptic need brief mention.

(1) *Third Maccabees* describes an attempt to massacre the Jews in the reign of Ptolemy Philopator (B.C. 222-205) and a notable deliverance from death. The scene of the story is thus not laid in the Maccabean age, and the only justification for the title is that, like the genuine writings, it deals with the sufferings of the Jews under foreign persecution. The book shews how the Egyptian king is miraculously prevented from entering the temple at Jerusalem and frustrated from wreaking his vengeance upon his Jewish subjects.

(2) *Fourth Maccabees* is taken up with reflections upon the story of the martyrdom of the Maccabeans as contained in IV Macc. VI. 18—VII. 41. The purpose of the author is to prove that mind dominates matter, that the pious reason is absolute master of the passions. The author probably belonged to Alexandria or some other Hellenistic city, and wrote about the beginning of the Christian era.

(3) *The Works of Josephus* are of exceptional importance as furnishing data for our knowledge of Jewish legends, parties, practices and literature. Flavius Josephus was born about A.D. 37 and died

in the first, year of the second century. He was descended from a Maccabean house, and was thus of royal and priestly lineage. He received a superior education, and when the Jewish revolution of A.D. 66 broke out, he was swept into its current. The Pharisaic patriots appointed him governor of Galilee, and in the subsequent operations he distinguished himself by his wisdom and courage. On being taken prisoner, he found favour with Vespasian, and ultimately returned to Rome, where he devoted himself as a gentleman of leisure to literary pursuits. His works are (1) *The History of the Jewish Wars*, giving an account of events from the time of Antiochus Epiphanes, and a full account of the struggle in which he himself had been engaged. (2) *Jewish Antiquities* relating the story of his country from the earliest times to the close of Nero's reign, being one of the most important monuments which have come down to us from antiquity. (3) *Treatise against Apion* which is a defence of the Jewish people against the attack of their enemies, chief among whom was Apion, a grammarian of Alexandria. It is chiefly valuable for its copious extracts from profane historical writers, and for the information it supplies of the charges brought against the Jewish religion by the Greeks. (4) His *Autobiography*, in which he attempts to justify himself for participation in the revolt.

The Apocryphal and Apocalyptic literature that we have attempted to review reveals considerable developments in the Jewish outlook such as a more rigid monotheism and belief in the Divine Providence,

an increasing attachment to the Law, a clearer recognition of the claims and responsibilities of the individual, a growing belief in angels and demons, a greater familiarity with Greek thought and culture, an increasing expectation of a coming Messiah and Deliverer, a strengthened faith in personal immortality and future rewards and punishments, and, except in small devout circles, a steady degeneration into legalism and formality.

The Literature of the New Testament

Some brief indication is needed of the general state of Palestinian society into which Christianity was born. In the Old Testament, it is the great oriental monarchs that dominate the situation. In the New, the seat of power had shifted from the East to West. Rome had attained to the leadership of the civilised world, and so it happens that the larger background of the work of Jesus and His apostles is the great Roman Empire. We know the Romans first as an Italian tribe and one of the members of the Latin league. They gradually extended their sovereignty through conquest over the other tribes and races of Italy and became masters of Italy about the middle of the third century B.C. The extension of Roman territory steadily continued until, in the time of Christ, it included roughly Europe (except the outlying uncivilised lands, *viz.*, the British Isles, Norway, Sweden, Denmark, Germany and Russia), the whole of Asia Minor, Syria, Egypt and the North-West of Africa. The Roman state was

at first ruled by kings but these gave place to two elected officers, known as consuls, who ruled under a republican form of government with the Senate as the supreme authority. The bitter struggle between the patrician and plebeian classes lasted for about two centuries, but the recognition of plebeian rights did not end the conflict between the governing class and the mass of the people, which eventually brought the Republic to an end. The civil wars pointed to the necessity of autocratic control, and the need of the time was satisfied by Augustus, who ruled as autocrat under constitutional forms. For the city of Rome the empire was a time of luxury and idleness, but the provinces entered upon an era of progressive prosperity. The older and more settled provinces (especially such as did not require an army of occupation) were governed by officials, known as proconsuls, appointed by the Senate. The emperor governed other provinces through deputies or stewards of his own, known as procurators (and even in the older provinces the emperor's financial interests were attended to by procurators). Pontius Pilate, Felix and Festus were at different times procurators of Judæa, though in the New Testament they are called by the comprehensive term "governors." The honour of Roman citizenship was not conferred on all inhabitants of the empire until 212 A.D., and in New Testament times those who possessed it (it was hereditary and in the first case conferred for distinguished service to the state) constituted the aristocracy of the communities in which they lived.

From the second century B.C., Rome had been gradually pressing eastwards. Her last great enemy in the west, Hannibal the Carthaginian, was overcome in 202 B.C., and then the world was at her feet. City by city, province by province, kingdom by kingdom she gathered in her spoil, and in due course inherited the empire of Alexander the Great. The conquests of Alexander (334-323 B.C.) had put an end to the Persian dominion, and Palestine and Syria came into his possession. The Greek language, literature and culture became widely known in Asia, as they already were in the civilised countries of Europe. The dynasties founded by his generals, such as the Seleucidæ of Syria and the Ptolemys of Egypt, were further instrumental in the spread of Greek civilisation; and when, about three centuries after Alexander's death, practically all his former dominions had become Roman provinces, Greek was the one language which could carry the traveller from the Euphrates to Spain. Though Latin was the official language of the western part of the empire, the educated Roman wrote and talked in Greek as freely as in Latin. The Greeks were the intellectual as the Romans were the political masters of the ancient world in the times of Christ. Although, many of the Jews in Palestine adopted the Greek tongue, there was a staunch party who rigidly set their faces against all Gentile contamination. It was on this account, that the Seleucid of Syria, Antiochus Epiphanes, set himself deliberately to destroy the religion of Judaism. The result was the great revolt headed by Mattathias

the priest and his sons the Maccabees, which secured for the Jews a period of independence. The kingdom, however, became weakened by family disputes, and in the end Rome stepped in. The Roman general Pompey captured Jerusalem in B.C. 63 and henceforth Palestine lay under the Roman suzerainty. The Maccabean or Hasmonæan dynasty gave place to the Idumæan dynasty of the Herods in the middle of the first century B.C. In certain circumstances, the Romans recognised a feudatory king, and it was with this status that Herod ruled over Palestine from 37 to 4 B.C. His sympathy with Hellenism was shewn in the building of amphitheatres and the patronising of Greek games and Greek literature. But as "half-Jew" himself he defended Jewish rights, and rebuilt the temple with great splendour. He was guilty of the brutal murder of his own wife and two children, and of the Massacre of the Innocents (Matthew II); but he made life and property safe from every foe but his own tyranny. Herod died shortly after the birth of Jesus (which took place some five years or so before the traditional date). After some delay, his sons were set up in power as tetrarchs or rulers of districts—Archelaus over Judæa and Idumæa, Antipas over Galilee and Peræa, and Philip over Gaulanitis and Trachonitis and other districts east of the Upper Jordan. The misgovernment and weakness of Archelaus caused his downfall and exile after ten years of rule. Judæa was now placed under the immediate direction of the Roman Emperor, and over it was appointed a procurator—a position held by Pontius

Pilate during the ministry of Jesus. Herod Antipas, tetrarch of Galilee, was a man of craft rather than strength, and he kept his seat until the year A.D. 39. He offended Jewish sensibilities by his marriage with his brother's wife, Herodias. Incurring the suspicion of the Emperor Caligula, he was banished to Gaul. Philip, tetrarch of Trachonitis, reigned till 34 A.D. and was noted for his moderation, justice and good government. Herod Agrippa I, grandson of Herod the Great, was brought up at Rome on terms of the closest intimacy with the imperial family. Receiving first the tetrarchy of Philip, he ultimately succeeded to all the dominions of Herod the Great, ruling with the title of king from 41 to 44 A.D. He observed the Mosaic law with the utmost strictness, and his zeal in this direction led him to persecute the infant Christian Church. The account of his end (44 A.D.) as given by Josephus is in substantial agreement with that given by St. Luke in Acts. Herod Agrippa II, son of Herod Agrippa I, received in 53 A.D. the tetrarchy of Philip and other territories with the title of king. Although "expert in all customs and questions which are among the Jews" and able to judge as to the orthodoxy of St. Paul, he was of vicious life (Acts XXV, XXVI). The power of the native rulers, however, declined, as that of the Roman procurators like Felix and Festus increased. The Jews became more and more embittered against the Roman yoke, and at last the Jews (against the advice of Agrippa who sided with the Romans) broke out into violent rebellion.

This was quelled in 70 A.D. when Jerusalem and its temple were destroyed, and a large part of the Jews slain or dispersed. Such were the political conditions in Palestine and the more important personalities in the time of Jesus and the apostles. For centuries too large a number of Jews had been scattered in many countries throughout the empire, east and west, Europe, Asia and Africa. They were known as "the Dispersion." In the main, the dispersion were loyal to the religion of their fathers. Far removed from the temple, these Greek-speaking Jews, known as Hellenists or Grecians, developed in their local places of worship, known as synagogues, a spiritual religion without sacrifice, which kept Judaism alive. All Jews paid the annual half-shekel tax for the support of the temple worship, and at the great feasts made pilgrimages to Jerusalem from all parts of the world. Losing the use of Hebrew, their mother-tongue, they had made a Greek translation of the Bible, the Septuagint, for their use, and they had a broader outlook than the Palestinian Jews, and they contemplated the conversion of the world to Judaism. In New Testament times many of the Greeks and Romans, dissatisfied with the religious teaching of their nation, found Judaism a spiritual home. Full converts to Judaism were known as proselytes and they were admitted through circumcision and baptism.

Some understanding of the religious and social situation in the days of Jesus may perhaps be obtained by a reference to the chief sects, orders and societies

prevailing at the time. (1) The Pharisees were Jewish Puritans, who *separated themselves* (for that is the root-meaning of the word) from the heathen and all heathenish forces in their own nation. They considered themselves the guardians of the Divine law and ancestral customs, and so were politically the nationalists of the day, standing for the independence of the Jewish people against all efforts to reduce them to Roman allegiance. They held firmly to the belief in immortality and resurrection, and made it part of the common consciousness. They were, however, characterised by certain lamentable defects and limitations. They overvalued their descent from Abraham, they developed a spirit of proud and arrogant orthodoxy, their reverence for the Sabbath became a superstition, and they attached excessive importance to external things, Levitical correctness and precision. (2) The Sadducees consisted, in the main, of the higher priestly families and the aristocratic lay families of Judæa and Jerusalem. Their views were in most respects the opposite of those of the Pharisees. They acknowledged the law of Moses as alone authoritative, and rejected the traditions of the elders. They were hostile to the aspirations of the national party, and leaned for support on Rome. Largely sceptical in their religious views, they rejected the popular beliefs in angels and spirits and in the resurrection of the dead. They cared more for their own well-being than for the Kingdom of God. Probably, the name is derived from Zadok, a notable priest in the time of David

and Solomon, whose descendants, the Zadokites, were regarded by Ezekiel as the only legitimate priests. (3) The Scribes ("writers") were the copyists, depositaries and expounders of the Mosaic law and the sacred literature of Israel. The Mosaic law (the Torah) had become, in course of time, the moral and spiritual constitution of Israel, the text-book of a society which was both church and state. The function of the prophet had been to communicate new Scripture; the scribe guarded and elucidated the old. This gave him the power of enumerating authoritative judgments upon the legality and illegality of actions. The scribe relied entirely on tradition, and so all his training unfitted him to discern the meaning of any new creative spiritual movement. In their general outlook, they were inseparably connected with the Pharisees. As they busied themselves with the exposition of the written and oral law of Israel, the scribes were practically identical with the lawyers, a term in Scripture that does not belong so much to the legal as to the religious and ecclesiastical sphere. (4) The Essenes were a monastic order within the pale of Judaism. Long probation and discipline were imposed before admission into the fraternity; and four distinct classes in the order represented four successive stages of moral progress, the main difference being in the degree of asceticism. The most rigorous cleanliness was observed, and a white linen garment was the uniform of the order. Abstinence from wine and animal food was observed, and community of goods was strictly enforced on all.

They worshipped towards the sun and refused to share in the public services and sacrifices of the temple, maintaining a special priesthood of their own. The Sabbath they devoted to religious study and worship, and so rigid was their sabbatarianism that they contended that the bowels must not perform their wonted functions on the seventh day. They held the name of Moses next in honour to the name of God. The majority dwelt in monastic retreats, chiefly in the desert regions west of the Red Sea. Some think that John the Baptist and the early Christian disciples were in certain matters influenced by their example and teaching. (5) The Zealots (or Cananæans, a Hebraic form of the same meaning, *i.e.*, zealous ones) were a sect founded by Judas the Galilæan who raised an insurrection against Rome at the enrolment or census of A.D. 6 or 7. They bitterly resented the dominion of Rome, and would fain have hastened by the sword the fulfilment of the Messianic hope. Their fanaticism took an extreme form in the siege of Jerusalem (A.D. 70) and was a source of terror both to the Romans and the more moderate of their own countrymen. The Zealots were sometimes referred to as *Galileans* from their leader Judas of Galilee, though he belonged to Gamala in Gaulonitis on the eastern side of the Lake of Galilee. The scene of the insurrection was, however, Galilee, the whole of the surrounding country being given up for a time to wild and lawless rebellion. The might of Rome ultimately prevailed. The name of Galilean was always used by the Jews of the south with an

undertone of contempt, on account of the rustic manners; the provincialisms in speech (such as the confusion of gutturals) and the impure descent characteristic of the people of Galilee. The Galileans were, however, intensely Jewish in outlook, and were regarded by the Romans with suspicion and prejudice as promoters of sedition. The extreme members of the Zealot party were known as *Sicarii* or Assassins, and are referred to in Acts XXI. 28. They carried out their national policy by secretly or openly assassinating Jews supposed to be friendly to Rome. These fanatics generally carried a small poniard concealed in the folds of their dress. One of their leaders, an Egyptian, gave himself out as a prophet, and St. Paul was at one time suspected of being that leader. (6) The Herodians were the name of a political party among the Jews which derived its name from the support it gave to the dynasty of Herod. Herod the Great and his descendants were Idumæan (or Edomite) by descent, in religious profession Jews, and by education, taste and habit altogether Roman. It is true that Herod the Great restored the Jewish temple with great splendour; but he also built temples and statues to the deified emperor, but all was done with the object of dazzling or propitiating his subjects, and preserving the ascendancy of his name. He and his descendants stood for the Hellenisation and Romanisation of the Holy Land of the Jews, and courtly Jews fell in with the fashion to their own profit, and justified their attitude to their compatriots. Possibly some

members of the Herodian party hoped for the restoration of the national kingdom under one of the sons of Herod. (7) Publicans, in the classical literature of Rome, were wealthy Romans who bought from the Roman government the right of collecting the taxes in a certain district. The publicans of the New Testament are the actual tax-collectors. As agents of the Imperial procurator, they collected the customs due on exports. Some Jews found it profitable to serve the Roman state in this way. Publicans bore a bad reputation among the Jews, partly for their dishonesty and extortion, and partly for what was regarded as their unpatriotic conduct in collecting taxes for a foreign power. The Jewish rabbis ranked publicans with cut-throats and robbers. (8) The Samaritans in New Testament times were the mixed population, inhabiting Samaria, descendants of the Assyrian colonists, established by Sargon in Samaria after he had put an end to the Israelite kingdom, and Israelites of the lower order. At first, their worship was a motley one, "for they feared Jehovah and served their own gods"; but the worship of the old Assyrian and Babylonian deities gradually died out, and the Samaritans became intensely devoted to the Mosaic law. As the Jews refused to admit them to the temple at Jerusalem, they erected a temple for themselves on Mt. Gerizim, which was destroyed by the Jewish prince, John Hyrcanus, in 130 B.C. The altar, however, remained, and the spirit of the sect was unbroken. The Jews of the time of Jesus regarded the Samaritans

as unclean aliens ; and in travelling from Galilee to Judæa, no Jew, if he could help it, would pass through Samaria, but would take the road on the eastern side of the Jordan. No name of scorn was more bitter in Jerusalem than that of Samaritan. As a sect, they still keep their altar and their sacrifices on Mt. Gerizim, and their own Pentateuch, which they have preserved with religious care. (9) The Sanhedrim (a Hebraised form of a Greek word, *sunedrion*, meaning council) was the Jewish Senate—the highest native court in both civil and ecclesiastical matters. Under the presidency of the high priest, it regulated the whole internal affairs of the Jewish nation. In its more developed form, it does not seem to have been fully established before the Greek period, but it may reasonably be regarded as having grown out of the rudimentary form of government by elders or chiefs of the principal families, which prevailed amongst the Hebrews in primitive times. It consisted of seventy-one members and had an aristocratic character, being drawn from the three classes of chief priests, scribes and elders. In the time of Jesus, the Pharisees appear to have had the predominating influence upon it. The powers of the Sanhedrim were extensive, and only death sentences had to be ratified by the Roman authorities. The Sanhedrim jurisdiction was confined to Judæa. Subordinate to the Jerusalem Sanhedrim was the jurisdiction of the local synagogues, which possessed the power of excommunication and scourging in matters ecclesiastical and judicial.

(1) *The Gospels* (the word means literally "God's Story," and is the translation of a Greek word meaning "good tidings") are four in number: Matthew, Mark, Luke, John. The first three are known as "*Synoptic*," because they present the more general view of the ministry of Jesus, recording for the most part the same incidents, in the same order, in closely similar words, and from much the same point of view regarding Jesus and His work. "Their aim is to place before the reader a vivid picture of the historical Jesus of Nazareth in fashion as he lived, going about doing good, teaching, healing, comforting, advising, guiding, rebuking, blessing, and drawing all men to Himself by the strong cords of admiration and love." While all three looked at things from the same general view, it is equally clear that each had a special object in writing. St. Matthew, writing for Jews, shews the claim of Jesus to be the Messiah, the fulfilment of all that was written in the Law and the Prophets concerning the Christ, God's Anointed. St. Mark, writing for Romans, gives them a living picture of a living man, full of divine energy and power. St. Luke, writing for Greeks, seeks to shew that Jesus is the universal man, the Saviour of all classes and nations. The main interest of the fourth Gospel, that of St. John, is not so much biographical as theological. He selects his material with the object of establishing the position that Jesus is the Incarnation of the Divine Word, the Eternal Son of God. Regarding the relation of the Synoptic Gospels to one another,

it is commonly assumed that St. Mark is the oldest of the three, and that the other two have incorporated the bulk of his Gospel into their own. As regards the material in the first and third Gospels which are not parallel with St. Mark, Luke was dependent on his own personal researches, on oral tradition and on earlier documents not now available, while Matthew used an early collection of the sayings of Jesus known as *Logia*, and written originally in Hebrew.

No analysis of the Gospels can be attempted here, and no indication given of the innumerable details of importance in the life, ministry and teaching of Jesus. Nothing but a diligent study of the Gospel records themselves can bring the picture home to the mind. In such a study, some of the more important points to be kept in view are the story of the Nativity and the early years, the ministry of John the Baptist as a call to repentance, pointing to a greater successor; the Baptism of Jesus and his attainment of a consciousness of Divine Sonship; the retirement into the wilderness, and the thorough testing by which he becomes sure of himself and his mission; his ministry in Judæa with its cleansing of the temple and the conversion of a leading member of the Sanhedrim; his successful ministry in Samaria beyond the limits of Judaism; the appearance of Jesus in his own city at Nazareth, and his claim to be the redeemer pictured in the book of Isaiah; the great Galilean ministry in Galilee including healing the sick, casting out devils, preaching the Kingdom of

God in the synagogues, and prayerful communion with God in desert places; the beginnings of organisation in the choice of disciples, and the establishment of an apostolic college; the Sermon on the Mount embodying the general, moral and spiritual teaching of Jesus; the appearance of opposition on the part of Pharisees and their objection to his spiritual claims; his works of healing on the Sabbath, and his companionship with publicans and sinners; the mission of the Twelve to preach and heal; the confession of St. Peter that Jesus is the Christ followed by the announcement of Jesus that the Son of Man is to suffer and die and that the new religion is founded on a self-denial that must be ready to give up life itself; the growing devotion of the inner group of disciples, and the growing opposition from without; the vision of the transfiguration displaying the Gospel as a new dispensation side by side with that of law and prophets; the steady advance to Jerusalem ending in the triumphal entry and a second cleansing of the temple; the resolve of the representatives of the ruling classes to put an end to the new teacher and leader, and finally the arrest of Jesus and his trial, the crucifixion, resurrection and ascension, and the beginning of the creation of the Christian Church.

✓ In the teaching of Jesus there were two dominant conceptions, the Kingdom of God, and the Fatherhood of God. Jesus was conscious of being the Messiah set forth in prophecy, and expected by the Jewish people, and so it was natural that his teaching ministry should be largely

directed to setting forth the nature, the privileges and the laws of the Messianic Kingdom. The Jews expected that the theocracy or Kingdom of God which had flourished among them in the times of David and Solomon would return in a more glorious form, and it was this expectation which nerved them to maintain their nationality and their religion. The empire of which the Jews dreamed was to carry in its train the worship and service of the true God by all the nations of the earth; but at the same time it was to be a kingdom to which the Jews had a hereditary right, a kingdom of material prosperity and political power. In the face of opposition from the leaders of his race, from the multitudes that gathered about him, and even from the disciples who loved and followed him, he proclaimed that the Kingdom of God would not come by observation, but that its growth would be natural, gradual, like that of the mustard, that it was not external, but was in the hearts of men, that membership in the Kingdom was no monopoly of Jewish birth, but was open to all who would whole-heartedly submit to the Divine King, and by a sincere repentance or change of mind forsake sin and fulfil the Divine commands in the spirit of little children. But Jesus, in the strongest way, emphasised the truth that the Divine King is also the Divine Father. The more devout Jews had some conception of God acting as a Father to His chosen people, pitying His children like as a father. The Greeks too and other nations spoke of God as

father, but mainly in the sense that He was God of Creation and Providence. On the lips of Jesus, the name meant that God was a Father of individual men, who lavished upon each the utmost resources of a father's wise and tender care. He provides for the wants of His children. He educates and disciplines them. He holds intimate personal communion with them. He is graciously disposed to forgive their offences and He destines them to an eternal spiritual inheritance. In the same way, the highest sonship is ethical, being virtually identical with membership of the Kingdom.

(2) *The Acts of the Apostles* (with a sketch of St. Paul's life and the historical setting of his Epistles). Until the death of Jesus, the interest of the Biblical Literature is centred in the Hebrew race, but after that it becomes world-wide, and before many years Rome takes the place of Jerusalem as the centre of Christianity, and its historical background is the great Greco-Roman world. The Apostolic age may be regarded as beginning with the death of Jesus in 29 or 30 A. D., and ending about the close of the first century. During that period the principles of faith and life which Jesus had set forth came into close contact and competition with many other forms of faith outside of Judaism itself, such as Epicureanism, Stoicism, Greek Cynicism, Roman Emperor-Worship, many Egyptian and Oriental cults, and the popular mystery religions. In this complex environment, the simple faith proclaimed by Jesus gradually developed an elaborate

system of doctrines, rules and institutions, and the period witnessed the growth of a chain of Christian churches reaching from Babylon in the east to Spain in the west, and from the Black Sea in the north to the heart of Africa in the south.

The book of Acts which, as its introduction shews, is a continuation of St. Luke, reveals to us the process by which an obscure Jewish sect expanded into a world-wide church. This development became possible through the firm conviction of the early Christian disciples that Jesus had actually risen from the dead, and revealed himself to them in grace and power as Lord and Saviour. The key-note of the book is found in the opening paragraph, and consists in the three-fold commission given by Jesus to his disciples: "Ye shall be witnesses unto me both in Jerusalem and in Samaria and unto the uttermost parts of the earth." The contents of the book may be divided on the basis of this three-fold task assigned to the apostles.

(a) The Church in Jerusalem I. 1—VIII. 3. The witness extending from 29 to 35 A. D. at Jerusalem is commenced when the city is at its fullest for the Feast of Pentecost. The apostles, with their band of followers, had waited in quietness and prayer for the coming of the Holy Spirit, and the outpouring takes place on the day of Pentecost; and the word of Peter, who takes his stand on the resurrection, that the crucified Jesus is both Lord and Christ, brings converts by the thousand from among the Palestinian and Grecian Jews attending the feast.

Persecution by the Jewish authorities, especially the party of the Sadducees, soon follows, but the followers of Jesus are only made more staunch by persecution. The powerful words of Stephen (one of the officers or deacons appointed to supplement the work of the apostles in the distribution of charity), pointing as they did to the murdered Jesus as the fulfilment of all Hebrew law and prophecy, aroused fierce opposition, culminating in a trial before the Sanhedrim and the first Christian martyrdom. Among those who stand approvingly at this judicial murder is the young Pharisee Saul of Tarsus in Cilicia, a disciple of the great Jewish teacher, Gamaliel, and a fierce persecutor of the early Christian disciples. To this young Jewish enthusiast, the principles of the new sect taking shape in their midst were a dangerous innovation.

(6) The Church in Judæa and Samaria VIII. 4-XI. 18—35-36 A. D.

The persecution drives the followers of Jesus outside of Jerusalem, and in this way the evangelisation of Samaria and Galilee and the remote parts of Judæa is accomplished. The persecution continues under the direction of the Jewish Rabbi Saul, an educated man of good family and social standing; but while on his way to Damascus to make arrests he is overtaken by a heavenly vision of Jesus, and this spiritual experience transforms him from a persecutor of the faith to its leading champion. For a time, the persecution ceased and the church throughout Judæa, Galilee and Samaria had peace.

In the meantime, a Roman centurion, Cornelius of Cæsarea, was baptised by Peter, and this proved the first step in a great advance.

(c) The Church of the World XI. 18—XXVIII. 31—extending from 35 to 61 A.D.

After the death of Stephen, Christian fugitives from persecution had fled as far north as Antioch, the great and beautiful though very corrupt city of North Syria, "third metropolis of the Roman Empire," and there they began to preach the Christian Gospel to Greeks and a great number believed. Henceforward, Antioch became a great missionary centre. In the meantime, the new convert, Saul, or to use the Roman name he is generally known by, Paul, had been getting ready for his great missionary career by three years silent preparation in Arabia, and seven quiet years in Syria and Cilicia, his native province. Summoned by Barnabas to Antioch, he took a leading position in this important church, and after labouring there for a couple of years, he began in 47 A.D. the definite evangelisation of the Roman Empire.

His *first missionary journey* in company with Barnabas comprised the land of Cyprus and the interior of Asia Minor, including South Galatia. Their perils and sufferings were great, but several churches were founded (Pisidian Antioch, Iconium, Lystra and Derbe), and it became clear that God had opened to the Gentiles a door of faith, and that St. Paul had a special vocation to win men who

were not of his own faith. The admission of Gentiles into the Church raised important problems, and certain converts with Jewish prejudices—Judaisers—came to Antioch preaching the necessity of circumcision and the observance of the Mosaic Law. This meant that a Gentile had to become a Jew in order to become a Christian. An important Apostolic Council on this subject was held at Jerusalem in 49 A.D. with the result that Paul was given complete liberty, and all risk of Christianity becoming a mere sect of Judaism was removed.

Paul's *second missionary journey* (49-52 A. D.) described in Acts XV. §6—XVIII. 22 was marked by the apostle's greatest missionary success, by the earliest of his letters now extant (I and II Thessalonians) and by the extension of the Gospel to Europe. In company with Silas, a Jewish Christian of Roman citizenship, he visited the churches which he had founded in his first journey in South Galatia. At Lystra, Paul took as an assistant Timothy whom he circumcised, as he was a son of a Jewess. When they arrived at the seaport of Troas, "a vision appeared to Paul in the night. There was a man of Macedonia standing, beseeching him, and saying, 'Come over into Macedonia and help us.'" Paul interpreted this as a Divine summons to Europe. There, too, he appears to have been joined by Luke, the writer of the Book of Acts. After crossing over to Macedonia, he preached in the populous cities of Philippi—where he was cruelly opposed by men whose mercenary interests were bound up with

superstition—and Thessalonica and Berea where he won staunch converts, in spite of a deadly persecution directed against him by the Jews of Thessalonica. From Berea, the apostle went to Athens, the original home of Greek culture and the educational centre of Greece, where he delivered an earnest and philosophic address on the Hill of the Areopagus. But little impression was made on the intellectual men of Athens, though one member of the court of the Areopagus was converted. He now made his way to Corinth, the commercial capital of Greece, notorious for the sensuality of the rich and the misery of the poor. While there, Paul worked as a tent-maker and preached the cross of Christ simply without regard to philosophy. Protected by Roman law, he met with great success chiefly in the lower social ranks. He had left Silas and Timothy in Macedonia, but, some weeks after his arrival in Corinth, they joined him. News brought by Timothy caused him to write there the First Epistle to the Thessalonians, and the Second was probably written there also, immediately after the receipt of an answer to the first. Paul spent eighteen months in Corinth. He then sailed to Syria, making a brief call on the way at Ephesus in Asia Minor and promising to return. Landing at Cæsarea, he paid a visit to Jerusalem, and then passed to the Syrian Antioch. It is possible that from Ephesus Timothy was sent to his home at Lystra, and that he met St. Paul again at Antioch, bringing news that the Galatians were under the

influence of Judaisers who taught the necessity of circumcision. On this assumption Paul in haste wrote the Epistle to the Galatians to expostulate, sending Timothy back with it, and intending himself to follow shortly. Others consider it more probable, however, that the Epistle was written from Ephesus in 55 A. D. After spending some time at Antioch, Paul proceeded on his *third missionary journey* (52-56 A. D.). He again visited the churches of Galatia and Phrygia founded in the first missionary journey. He made his way from Galatian Antioch by the northern and more mountainous route to Ephesus, capital of the Roman province of Asia (Minor) and a seaport of the greatest importance. It was also renowned for its great temple of Diana (Artemis) which was one of the wonders of the world. Here he spent two years and three months. Through his influence many of the famous magicians of the place burned their works. From here, he seems to have evangelised, through assistants, cities like Colossæ, and wrote I Corinthians, having heard of divisions and serious moral and social troubles in the church. From Ephesus too he perhaps wrote Galatians. He also appears to have paid a brief visit to Corinth at this time, but finding the Church thoroughly unrepentant had to return to Ephesus, baffled and disheartened. His stay at Ephesus was suddenly brought to an end by a riot instigated by Demetrius, a maker of silver shrines of Artemis. He now proceeded to Macedonia by way of Troas at which place he preached with success. From Macedonia,

having heard favourable news from the church at Corinth, he wrote II Corinthians, urging the forgiveness of the erring, but now repentant, members. All this time, the apostle was, in response to some special need, and as a symbol of Christian unity, developing his plan for a collection for the poor Christians of Judæa, which met with so liberal a response, and which necessitated his last journey to Jerusalem. From Macedonia he went to Corinth for three months, and here wrote his great Epistle to the Romans. At Corinth, he heard of a plot against his life. He had intended to sail direct to Syria, and the plot seems to have been to murder him on the ship. He, therefore, took the land journey by way of Macedonia, spending the Passover at Philippi, and conducting an all-night service at Troas. From Troas, the party set sail along the west coast of Asia Minor, calling at Miletus. Here St. Paul has a visit from the elders of Ephesus, for whom he had sent, and bids them farewell, saying that they would see his face no more. Landing at Cæsarea, he proceeded to Jerusalem, and met with a friendly reception from St. James and the elders of the Jerusalem church. Recognised in the temple by certain Asiatic Jews, the apostle was attacked by a hostile mob, being falsely accused of profaning the temple, and after defending himself in an address to the people, and another address to the Sanhedrim, he was sent to the Roman procurator Felix at Cæsarea. He is kept in prison for two years, and in the meantime speaks before the procurators Felix and

Festus, as well as King Agrippa. Finally, St. Paul as a Roman citizen appeals to the Emperor, an appeal which the procurator Festus, successor of Felix, could not disregard. The voyage to Rome is described in the Acts with picturesque accuracy. On reaching Rome, he is allowed to live in a hired house, guarded by a soldier, preaching the Kingdom of God to all that visited him. Here the narrative of the book of Acts comes to an end,—the Apostle of the Gentiles proclaiming a Gospel for all men in the metropolis of the Western nations. From Rome while a prisoner, Paul wrote Ephesians, Colossians, Philemon and Philipians. He was released from his first imprisonment at Rome, and possibly visited Spain, in accordance with a long cherished wish. From the Epistles to Timothy and Titus, we learn that he returned to the East. I Timothy was apparently written from Macedonia on the way to Corinth, and the letter to Titus was written from Corinth when he was expecting to spend the next winter at Necopolis, opposite to Italy. He must have been arrested soon after the letter to Titus was despatched. His last Epistle is II Timothy written from prison with winter in prospect, and when the first stage of his last trial was over. According to universal primitive tradition, Paul suffered martyrdom at Rome under Nero, somewhere between 64 and 67 A. D. He has, with reason, been termed the second founder of Christianity, for his achievements as a disciple of his master are altogether unique in the annals of the Christian Church.

(3) *The Epistles of St. Paul.*

The ministry of St. Paul dating from his conversion (about 33 A. D.) to his death (about 67 A. D.) lasted not less than thirty nor more than thirty-five years. All his extant letters—thirteen in number—belong to the last half of his ministry. Four of these are addressed to individual helpers, and the rest to Christian societies of his foundation, or lying within the circuit of his mission. Primarily, they are not (except perhaps in one instance, the Epistle to the Romans) essays or discourses in epistolary form, treatises upon religious doctrine, but letters of the absent missionary and pastor to his flock. In Paul's writings, however formal, epistle and personal letter insensibly merge into one another. When his field of ministry and pastoral enterprise became too wide to admit of frequent personal visits to the churches founded by him, he took up his pen to supply the lack of his presence. The contents of the Epistles, therefore, are of a very varied character, personal, theological, ethical, administrative and devotional. The student who wishes to understand St. Paul's letters, should read each document right through, ignoring chapter and verse divisions. In this way, it will be possible to grasp the essential import of each Epistle, and critical points and salient passages can be returned to for further study. The composition of the Pauline Epistles extends over some sixteen years. They may be divided into the following four groups, separated from one another by a marked interval of

time, and to a certain extent by peculiarities of language and doctrine.

1. I and II Thessalonians ... A.D. 50, 51.
2. Galatians, I and II
Corinthians and Ro-
mans ... A.D. 55, 56.
3. Philippians, Ephesians,
Colossians, Philemon ... A.D. 60, 61.
4. Titus, I and II Timothy ... A.D. 66, 67.

THE FIRST GROUP.

First and Second Thessalonians, the earliest of the four groups, of St. Paul's Epistles, have as their great central thought the coming of Christ to judge the world. Macedonia was the first European country in which St. Paul preached, and Thessalonica (modern Salonika) was the chief city of Macedonia. After founding at Philippi the first church in Europe, Paul went to Thessalonica, and as the result of his preaching many accepted the new faith: "Of the devout Greeks a great multitude, and of the chief women not a few." There followed a tumult of the Jews, and accusation of disloyalty to Rome against Jason, Paul's host. Paul was sent away by the brethren to Beroëa, and leaving Silas and Timothy there, he passed on to Athens, and from there to Corinth. Silas and Timothy in due course rejoined him, and Timothy was despatched again from Macedonia to confirm the church at Thessalonica, and to bring news of its state to Paul.

The church had been called upon to endure severe persecution ; but notwithstanding this, Timothy on rejoining the apostle was able to cheer him by a favourable report. Paul wrote both the Thessalonian Epistles from Corinth, and included Timothy in his greetings. The first letter is simply prompted by affectionate concern for the faith and love of his recent converts, and for their good remembrance of himself. In Chapter IV there is a warning against the besetting sin of impurity of the Gentile world, and against a fanatical detachment from the ordinary duties and responsibilities of life. This is followed by a comforting assurance rendered necessary by the belief in the speedy second coming of Jesus which St. Paul shared with his converts, that those of the brethren who have already died will have a part in that event equally with those who are yet alive. The second Epistle was written at no great distance from the first. He writes to sustain the resolution of the church amidst increasing persecution. He also corrects misunderstanding of his teaching on the Second Coming, by asserting that the overthrow of the man of sin (*i. e.*, probably the arrogant spirit of Judaism personified) is to precede the final presence of the Lord in judgment.

THE SECOND GROUP.

Galatians, I and II Corinthians and Romans, constituting the second group of the Pauline Epistles, have as their leading theme the reconciliation of man

with God and with his fellow-man by means of the Cross of Christ. They were all written during the third missionary journey of Paul, Galatians (possibly) and I Corinthians during the long stay at Ephesus, II Corinthians somewhat later, during a visit to Macedonia, and Romans somewhat later still, during his three months' stay at Corinth, at the close of his journey.

Galatians, according to the view of most modern scholars, was written to churches that were in South rather than North Galatia, and that are to be identified with those founded by Paul in his first missionary journey, *viz.*, Pisidian Antioch, Iconium, Lystra and Derbe, and revisited in his second journey. A third journey to Galatia is mentioned in a word (Acts XVIII. 23) at the beginning of the third journey. In the main, the apostle was ardently received by the Galatians, and it is recorded that at Lystra he and Barnabas were sacrificed to as gods. In the meantime, Judaisers had subverted the authority of Paul, and perverted his message. It is impossible to assign an exact date to the Epistle. Some place it as early as the close of the first journey, others during or at the close of the second journey (either from Corinth or Antioch), others during the third journey at the time of the long stay at Ephesus. There is no date without its difficulties. In any case, the difference is only a matter of four or five years (somewhere between 51 and 55). In subject-matter, it is connected with the second group rather than the first. On the other hand, there are good reasons for regarding it as

having been written sometime before the third journey. So far as the substance of the Epistle is concerned, it falls naturally into three divisions :—

(a) An apologetic section (Chs. I and II) in which the apostle defends the validity of his apostleship by narrating his life from his conversion onwards, and shewing that he did not receive his Apostleship and his Gospel through the medium of the other apostles, but directly from the Christ of God.

(b) A doctrinal and polemical section (Chs. III—V. 12) in which he seeks to vindicate the freedom of the Gospel with its new principle of life through faith as opposed to the legalism of the Judaisers with its insistence on ceremonialism and the works of the Law. Even Abraham was justified by faith, not by the Law, and so are the true children of Abraham. The Law was an inferior dispensation, though good for the time, and useful as educating the world for freedom; the Galatians were bent on returning to a state of tutelage and their present attitude was retrogressive.

(c) A hortatory section (V. 13—VI. 18) in which he applies the truths he has been establishing to the different relations and duties of life.

The Corinthian Epistles were written during the third missionary journey, one from Ephesus, and the other from Macedonia. Some four or five years had elapsed since Paul's first evangelisation of Corinth, when he addressed there our present First Epistle in reply to a letter from the Corinthians themselves

consulting him on a number of questions. In this period, a learned Alexandrian Jewish Christian, an eloquent man and a friend of St. Paul, had been working at Corinth with such success that many declared themselves to be his special followers. Others professed special attachment to Cephas (Peter). Party-spirit had entered the church, and a moral scandal had arisen through a Christian having married his step-mother. Many problems, legal, social, religious, theological, disturbed the church. First Corinthians is the longest letter which Paul has bequeathed to us and is in many ways the most informing. His broad aim is to teach the Corinthian Christians how they in their individual and communal life may realise the ideal of Jesus and practically apply the doctrine of the Cross of Christ. The manifold problems are one after another searchingly reviewed; Greek wisdom and Corinthian vice, Church parties and rival ministries and disorders in worship, spiritual gifts their uses and abuses, great social questions such as marriage and slavery, lighter matters of diet and dress, the resurrection of the body and the final state of the dead, are all discussed in their bearing on the relationship of men to Christ, and upon principles deduced from "the word of the Cross." The Second Epistle to the Corinthians was written not long after the first, and, in the meantime, much had happened mainly of a favourable character, though Judæan emissaries had stepped in to disparage his work and standing as an apostle. We may analyse the Epistle under its three main sections.

Chapters I-VII deal with the *past* in relation to himself and Corinth and are a defence of his ministry before the church.

Chapters VIII, IX deal with a special and important matter of *present* duty, urging a more liberal contribution for Jerusalem.

Chapters X-XIII take up a question that affected the entire *future* of his relations to them and to the whole Church, being a vindication of himself against his adversaries.

The Epistle to the Romans was written from Corinth towards the end of the stay recorded in Acts XX. 3. St. Paul was at the moment contemplating a visit to Jerusalem fraught with imminent peril to himself. He hoped, if he escaped with his life, to visit Rome. This letter was meant in part to prepare the church there to receive him when he came. It was meant also as a permanent record of the doctrinal results which St. Paul felt that he had attained as the result of the fierce conflict with Judaizing Christians through which he had been passing. For this purpose, the church which had for some time gradually been forming in the metropolis of the empire seemed the most fitting correspondent. "Perhaps no work ever written," writes Dr. Moulton, "has a better title to be called world literature than this Epistle to the Romans: an exposition of the Christian Gospel, specially designed to harmonise the thoughts of Hebrews and Greeks, and addressed to the Rome that had become the mistress of both."

No detailed analysis of this close-reasoned Pauline exposition of God's plan of salvation for mankind is possible here. The main thesis only can be indicated. The subject of the Epistle is the Gospel which works a moral miracle amongst men by proclaiming a state of acceptance with God offered to all as a free gift, on the sole condition of faith. Both Gentile and Jew have sinned, and equally need salvation, as their moral condition shews. The need of sinful man has been met by the love of God. Christ has shed His blood as an offering to God for man's redemption. Thereby God's holy displeasure against sin has been manifested, and all who join in that offering by self-surrendering faith in Christ are received by God into a state of acceptance. This way of salvation by transferring us into relationship with Christ more than abolishes the evil effects of sin and death which we have derived from our former relationship with Adam. The believer becomes so vitally united with Christ in His Death, Resurrection and Life, that the man he used to be is dead, and his heart is joined with Christ in communion with God. Even the holy law only served to emphasise the fact of man's slavery to sin, but the man who has faith in Christ is freed from slavery by a greater power than himself. The Spirit of Christ has entered into him, and the Spirit within overpowers the sin in his flesh, will deliver his body from the grave, and makes him God's son and heir of God's glory. The repudiation of this Gospel on the part of Israel is only partial and temporary, and God will bring the Jews finally

into the kingdom. Then follows a digest of Christian ethics, both social and civil, based on the consecration of the body and the renewal of the mind, under Christ's all-embracing law of love.

The Epistles of this group are known as "the four evangelical epistles." They contain the heart and sum of the apostle's teaching.

THE THIRD GROUP.

Philippians, Ephesians, Colossians and Philemon, constituting the third group of the Pauline Epistles, dwell mainly on the thought of Christ as the great King and Head of the Church. They were written by the Apostle from Rome during his first captivity.

The Epistle to the Philippians was addressed to the Christian Church at Philippi, founded some ten years before during St. Paul's second missionary journey. It was the first church founded by the Apostle in Europe. The graphic story of the coming of the Gospel to Philippi is told by an eye-witness; from verse 10 to verse 16 the narrative runs in the first person plural, which reappears in XX. 5, 6 at a point some six years later. It is commonly assumed that during this interval of six years Luke remained at Philippi possibly following his profession as physician, or engaged in missionary work, and then accompanied the apostle first to Jerusalem and afterwards to Rome. The church was composed mainly of Gentile converts and it always remained on terms of peculiar affection with St. Paul, being allowed to minister to his needs more than once; and when the

news of his Roman imprisonment reached Philippi, they sent one of their number, Epaphroditus, to minister to him in their own name. The strain of work in the capital proved too severe, and Epaphroditus had to be invalided home, and this is the letter that St. Paul sent by his hands to his affectionate friends. It is the unrestrained outflow of St. Paul's heart. It has no burning controversy, no absorbing doctrinal theme (though II. 5—11 is of surpassing theological interest), no difficult moral problems to deal with. Though Paul is in prison and is uncertain as to the issue, the epistle reveals the depth of his inner faith and communion with Christ, and is the most serene of all his writings.

The Epistle to the Ephesians was, there is ground for believing, addressed not only to Ephesus, but to other churches, of which Laodicea was one. Our Epistle to the Ephesians is probably the Epistle from Laodicea which the Colossians were to read, while their own Epistle was to be read at Laodicea (Col. IV. 16). The words "at Ephesus" in I. 1 are omitted in some ancient manuscripts. Probably, the letter is meant to be a circular one for Ephesus and those churches in its neighbourhood founded under Paul's direction, like the churches in the valley of the Lycus, viz., Laodicea, Colossæ and Hierapolis. The main idea of the Epistle is the unity of Christians as forming one body with Christ as its unseen Head. The Epistle opens with the grand idea of the unity of Creation, which was in God's mind from the first. It is the eternal purpose

of God to sum up all things in Christ as their point of unity. Through the passion of the Son of God, Jews and Gentiles, hitherto so bitterly opposed, are to be blended into one body, with one Head, and one God and Father of all. The Church possesses the fulness of the attributes of Christ's incarnate life as He Himself embodies the attributes of God, and without the organism of the Church, Christ deigns to regard Himself as incomplete. To this great ideal of spiritual unity, the Christian life in all its varied relations, ecclesiastical, social, domestic, must correspond. There must be a rightly proportioned and harmonious development of the whole of life, in all its forms, in the Lord, under the life-giving and directing Headship of Christ.

The Epistle to the Colossians was called forth by a serious danger that threatened the Colossian Church. Colossæ was a town of Phrygia in Asia Minor, situated upon the south bank of the Lycus, a tributary of the Meander. Christianity was probably introduced into Colossæ during Paul's stay at Ephesus by one of his converts, Epaphras, who, at a later stage, when Paul was in prison in Rome, brought news of the danger to which the church was exposed—a heresy which was a blend of Jewish and oriental speculation. It appears to have denied the direct agency of God in the work of creation, and to have inculcated the worship of angels and other mysterious powers of the unseen world. It further probably taught (on lines more fully developed in the Gnosticism of the second century) that God approaches man

through these angels as a chain of intermediate beings among whom His attributes are divided. The lowest of these beings would be sufficiently material to condescend to come into contact with mankind. On its practical side, the Colossian heresy combined rigorous asceticism (the repression of all bodily instincts as essentially evil) and strict observance of Jewish ceremonialism with an arrogant claim to special enlightenment in spiritual things, teaching that for the perfection of Christian life something more than ordinary Christian doctrine and morality was required. The apostle meets these errors by taking his stand upon the Person and Work of Christ. In the Son, who had condescended to become Man, there resides the totality of the divine qualities and powers. Of Himself He is sufficient to bridge the chasm and form the uniting link between man and God. The old dispensation entrusted to the agency of angels, and its rules and ordinances and observances—"Touch not, taste not, handle not"—has been superseded by the Dispensation of the Cross, which establishes a new relationship between man and God, man as reconciled and adopted to sonship in Christ. Outward observances and injunctions of asceticism arising from a misapprehension of the nature of matter are of no use as restraints to the flesh, and only lead to a self-conceit which applauds itself for its humility. The apostle finally applies this principle of the fulness, sufficiency and supremacy of Christ to various relations of life—the mutual relation of Christians, husbands and wives, children

and fathers, slaves and masters, and the relation of St. Paul to them and their relation with the world.

The Epistle to Philemon is a short private letter, a sort of appendage to Colossians, and was sent at the same time with that Epistle, to Philemon, a member of the Colossian Church. The bearer was Onesimus, a former slave of Philemon's, who had robbed his master and escaped to Rome. Here he met and was converted by St. Paul. Tychicus, a native of the Roman province of Asia, and a companion of St. Paul on the journey to Jerusalem (Acts, XX. 4), was engaged by Paul as the bearer of the circular letter to Asia which we call Ephesians, and of Colossians; and the apostle took advantage of Tychicus' journey to send Onesimus with him, with a commendatory letter begging Philemon to receive him back again as a brother in Christ, to whom is due not merely forgiveness, but Christian friendship. In this Epistle. Paul expresses no opinion of slavery as a system, but he asserts a principle which inevitably worked itself out into complete freedom for the slaves.

THE FOURTH GROUP.

Titus and I and II Timothy, known as the Pastoral Epistles, constituting the fourth group of the Pauline Epistles, deal with practical questions of church organisation, and were written at the close of the apostle's life. Our knowledge of the movements of St. Paul during the period which elapsed between the last mention of him in Acts and his martyrdom at Rome depends entirely on the Epistles, except

that an early tradition declared that he fulfilled the intention expressed in Romans, XV. 28 and visited Spain. On the assumption—and this is perhaps the preponderating view of modern scholars—that these three Epistles are the genuine writings of St. Paul, it is clear that the apostle must have been set free from his first imprisonment, and visited not only Ephesus and Macedonia, but also Troas, Corinth, Miletus, and Crete, and that he purposed wintering in Nicopolis. To this interval of freedom, we must assign the Epistle to Titus and the First Epistle to Timothy.

The Epistle to Titus may have been written by Paul from Macedonia, at the time when he wrote the First Epistle to Timothy, or very soon after. Titus was a heathen convert of St. Paul's, and one of his missionary companions and assistants. On more than one occasion, he visited Corinth as the apostle's delegate. We learn from this Epistle that Titus was now in Crete, where he had been left by the apostle who had visited the island probably on his way to Macedonia. He had been left in the island to set in order things that were wanting, and to ordain elders in every city. The reputation of the Cretians was not high, and so the apostle lays the chief emphasis on the importance of personal holiness of character, insisting that right belief must issue in useful fruitful life.

The First Epistle to Timothy, written probably from Macedonia, may be regarded as an apostolic charge to Timothy, Paul's devoted companion and

fellow-worker. Timothy was the son of a Greek or Gentile father and a pious Jewess named Eunice. Converted by Paul in his first missionary journey, and taken with him as a companion on his second, he remained from that time onwards more or less closely attached to the person of the apostle. He is joined with St. Paul in the greetings of no less than six Epistles. According to this Epistle, Paul on his last departure from Ephesus shortly before the final imprisonment, left Timothy in charge of the Church at Ephesus as his deputy and soon afterwards wrote to him the first Epistle to instruct him fully in his duties. At Ephesus, Timothy was brought in contact with heretical teachers whose views appear to have resembled those which disturbed the peace of the Church at Colossæ having affinities with the later Gnosticism, which was a philosophy which attempted to explain the existence of evil by declaring evil to be a necessary quality of matter, denied the reality of Christ's sufferings, and too often found excuses for, and was associated with, a low state of morality. The Ephesian heresy had affinities also with Judaism and insisted on legalism. St. Paul here instructs Timothy to be bold in his opposition to such teachers, and, at the same time, gives him detailed instructions in regard to his pastoral duties.

The Second Epistle to Timothy written from prison in Rome shortly before the apostle's martyrdom, begs Timothy to come to him as he needed the human comfort of a trusted friend in his last days. So far as Timothy is concerned, this Epistle takes up the

thread of the first Epistle in the matter of heresies and church organisation. And for St. Paul, it breathes calm resignation and undaunted resolution in the face of death.

(4) *The Epistle to the Hebrews* is generally regarded as an outlying member of the Pauline collection, written not by St. Paul himself but by a writer of a kindred spirit, a near ally, or perhaps a direct disciple. The writer is anxious to confirm the faith of some Hebrew Christians (probably in Rome and elsewhere) who are in danger of yielding to the attractions of their former religion and deserting Christ. The method adopted by the writer in meeting this state of affairs, is to institute a comparison between Christianity and Judaism, or more strictly between Christ and the chief personages of Judaism, in order to show that Christ is their superior in their very points of excellency, and that the Gospel gives us the very things the Law professed to give, but much more effectually. It has all that Judaism had ; and it has this in a higher form, in a larger measure. Judaism was only the earthly shadow of those heavenly realities that Jesus Christ came to establish and bring within our reach ; in short, the priests and sacrifices and ritual of Judaism were but emblems of spiritual realities which came with Christ.

The doctrine of Christ's person closely resembles the doctrine in Ephesians and Colossians, but the author differs from Paul in the way in which he treats the Jewish system. His own religious history disposed St. Paul to regard the Jewish law mainly

in the light of a bondage. The indications are that the author was a scholar of Hellenistic training and most probably an Alexandrian Jew of philosophic temperament and education. Many think that these indications point to Apollos, referred to in I Corinthians and Acts XVIII. 24-28. Harnack has suggested that the author was Priscilla, an active Christian worker and teacher (with her husband Aquila) in the early church. This may account for the fact that the Epistle is anonymous. At that time, the name of a woman attached to a work like Hebrews would have excited prejudice. The materials are insufficient for the matter to be definitely determined. The date may have been about 68 A.D. during the siege of Jerusalem.

(5) *The General Epistles*, seven in number, and consisting of James, I Peter, II Peter, I John, II John, III John and Jude, are often called Catholic (*i.e.*, universal) Epistles. They are so called because the most important among them are not expressly directed in their superscriptions, as St. Paul's were, to particular churches or individuals. The collection contains letters from each of the three pillars of the Church in Jerusalem, James, Peter, John (Gal. II. 19) and one from Jude, the brother of James. St. James writes expressly to Jewish Christians. Both St. Peter and St. Jude are writing, in all probability, to converts from heathenism. Before St. John wrote, the old distinctions had passed away. He wrote to men who had been born and bred in the common brotherhood of the Christian Church.

The Epistle of James is addressed to faithful Israelites throughout the world. The author describes himself simply as "a servant of God and of the Lord Jesus Christ." The author, it is generally believed, is not James, the son of Zebedee, who was put to death by Herod Agrippa I in 44 A.D., but rather the James (the Lord's brother, probably a half-brother, a son of Joseph by a former wife) who took such a prominent place in the Church at Jerusalem after the death of the son of Zebedee. He presided at the Conference at Jerusalem in Acts XV, and appears as the most prominent figure in that Church in Acts XXI. Ecclesiastic tradition describes him as the first bishop of Jerusalem, and it adds that he was distinguished from the other apostles by his strict ascetic life and by his scrupulous observance of the Jewish law and attendance at the temple worship. He was the recognised head of the Jewish party in the Church, and some have regarded his teaching as opposed to the Gentile Christianity of Paul. For instance, he contends that Abraham was justified by works, whereas St. Paul contends that he was justified by faith. There is, however, no real opposition, for faith is used in different senses, in the one case of mere head belief, in the other of heartfelt devotion. The type of Christianity presented in the Epistle is emphatically simple and non-theological, and the tone is Judaic. This points to an early date, perhaps between 45 to 49 A.D. There is no close connection of ideas. Its main purpose was

to encourage endurance under persecution and oppression, together with consistency of life; and its leading ideas are the dangers of speech, of riches, of strife, and of worldliness, and the value of true faith, prayer and wisdom. The writer's main interest lies in ethics, not theology, and the test of belief lies in its value for conduct. Luther from his theological standpoint spoke of James as an "epistle of straw." The modern view is that it presents a side of Christianity, the practical and special, that is always in danger of being forgotten.

The First Epistle of Peter is destined "for the elect who are sojourners of the Dispersion," in the more northerly provinces of Asia Minor. Both writer and readers are expecting a severe persecution. The Epistle appears to have been written by the Apostle Peter from "Babylon" (I Peter V. 13); and though this, of course, may be the well-known city of that name, there is reason to accept the correctness of the early tradition that Babylon here as in Revelation XIV. 8 is a disguised name for Rome. It would seem that such devices were adopted by Christians after the Neronian persecution for purposes of concealment. The Epistle may be dated shortly after the outbreak of the Neronian persecution in 64 A. D. Trustworthy tradition says that both St. Paul and St. Peter suffered martyrdom at Rome, St. Paul perhaps some time before St. Peter. Against this background of fiery trial, St. Peter recites the living hope restored through the resurrection of Jesus to the faithful, while they are being guarded to their

final salvation ; he exhorts them to place themselves in the attitude of pilgrim and stranger in the persecuting world, to cultivate sobriety, holiness, love, patience. Suffering must not be thought to be a strange thing for those who are called to be partakers of the sufferings of Jesus.

The Second Epistle of Peter must have been written after the Epistle of Jude, the language of which it adopts and adapts freely all through. The main subject of the Epistle is a warning against certain false teachers who combine libertinism of life with scepticism as to Christ's second coming. The evidence in the first three centuries for the genuineness of this Epistle is slight and scattered, and it was the last book included in the canon. Many feel that its right to a place in the canon is questionable. It strikes, however, a pure Christian note in its passion for righteousness.

The Epistle of Jude is an earnest warning and appeal, couched in vivid and picturesque language, addressed to a church or a circle of churches, which have become suddenly exposed to a mischievous attack of false teaching. The author describes himself as "Jude, the servant of Jesus Christ, and brother of James." He must thus have been a brother of Jesus Christ, but he describes himself as servant probably because he had come to understand the truth that faith, not blood, constitutes true kinship with Christ. The exact situation of the readers cannot be ascertained ; but Syria has been suggested.

They were in peril on account of the influence of certain men who claimed to be above all law.

The First Epistle of John forms a sort of companion to the Gospel of St. John. It is commonly believed that the two writings are closely connected in time. The Epistle was probably written subsequently to the Gospel, whether as a supplement or as an independent composition. The theme of the Epistle is fellowship with God as Light, as Righteousness, as Love. God has been manifested in Jesus Christ, that men may have fellowship with the Father through the Son. The object of the writer is to promote the spiritual life of believers by bringing them into a living union with Christ and confirming them therein. The writer, too, combated an error which may have been an incipient Gnosticism, which denied the reality of the Incarnation.

The Second Epistle of John is closely connected with the first in the character of the false teaching which it finds occasion to condemn. The "elect lady" addressed in it is nameless, unless indeed these words are to be read as a proper name "Ecclesia Cyria." John in this as in the third Epistle refers to himself as the Elder.

The Third Epistle of John is addressed to a certain Gaius whom it praises for his truth and hospitality. Two other Christian disciples are referred to; one is reprimanded for his arrogance, the other receives a general commendation. Their names are Diotrophes and Demetrius respectively.

(6) *The Book of Revelation* is the only representative of apocalyptic literature preserved in the New Testament. It was characteristic of the early Church to build up a literature about the name of the various apostles. Normally this literature consisted of a narrative, an apocalypse or revelation of the future, and some form of doctrinal writing, as for example the Gospel of Peter, the Apocalypse of Peter, and the Preaching of Peter. With the exception of the present book, no Christian Apocalypse is held to be even possibly authentic. Primitive tradition asserts that the book was written towards the end of the reign of Domitian, about 95 A.D. The writer of the book calls himself "John." To the early Christian Church, this would signify John the Apostle, though some would identify him with the mysterious John the Elder. Besides this, the writer was of account among the churches of the Roman province of Asia, and was an exile in the isle of Patmos. Early Christian tradition asserts both these things of St. John. The book was written to the Christians in the western part of Asia Minor, who had evidently been undergoing great trials. Under the Roman government, religion had become largely identified with imperialism, and the emperor had been called "Lord and God." For a Christian, this was blasphemy, and rather than join in it many had died. The book was written during a lull in the persecution, which, however, was expected to be temporary. "To brace them to endurance came the message of the Revelation. The

things which were seen, rich and mighty though they appeared, were temporal, about to pass away; but the things which were not seen were eternal, and to abide for ever. God was on His throne, and the future of this world was in the hand of Christ. The persecuting empire was inspired and supported by Satan. Satan had already been conquered essentially by the work of Christ, and his overthrow, and the overthrow of his instrument, would soon be seen openly on earth. Rome, the persecuting empire, the heathen worship and priesthood, and the wicked of the earth, were all to fall before the conquering Christ. Last of all would be the general judgment, and then the incomparable and eternal bliss of the new Jerusalem. In these ways Christ would come, and consequently let Christians bear manfully their perils and pain. There was nothing strange in the demand that was made upon them. Christ himself had endured before them. It was by death that he had won his victory, and their victory was to be won in the same manner. Therefore death for Christ was not defeat but overcoming, and great glory with Christ would be his reward of those who overcame." (Dummelow.)

The main purpose of the book, as indicated above, is independent of any special interpretation of the visions set forth in the book. There have been several schools of interpretation. One school (called the "Futurist") regards the book as dealing with the end of the world, and with events and persons which will immediately precede that end.

Another school (called the "Praeterist") looks back to the past, and interprets the book as having to do with the times in which it originated. The "Historical" school holds that the fulfilment is being gradually accomplished in the course of human history. A fourth school sees in the book symbolical representations of good and evil principles, common to every age, and to be understood spiritually.

A description of the new heaven and the new earth seems a fitting close to a literature which had as its beginning an account of the first creation.

GEORGE HOWELLS

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Part IV

THE GOSPEL OF ST. JOHN

THE DOCTRINE OF THE LOGOS, -THE DIVINE WORD

In the beginning was the Word, and the Word was with God, and the Word was God. (2) The same was in the beginning with God. (3) All things were made by him; and without him was not any thing made that was made. (4) In him was life; and the life was the light of men. (5) And the light shineth in darkness; and the darkness comprehended it not.

I. 1-18.

(6) There was a man sent from God, whose name was John. (7) The same came for a witness, to bear witness of the Light, that all men through him might believe. (8) He was not that Light, but was sent to bear witness of that Light.

(9) That was the true Light, which lighteth every man that cometh into the world. (10) He was in the world, and the world was made by him, and the world knew him not. (11) He came unto his own, and his own received him not. (12) But

2 SELECTIONS FROM THE BIBLE

as many as received him, to them gave he power to become the sons of God, even to them that believe on his name : (13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

(14) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (15) John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me : for he was before me.

(16) And of his fulness have all we received, and grace for grace. (17) For the law was given by Moses, but grace and truth came by Jesus Christ. (18) No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him.

THE MINISTRY OF JOHN THE BAPTIST

I. 19-27.

(19) And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ? (20) And he confessed, and denied not ; but confessed, I am not the Christ. (21) And they asked him, What then ? Art thou Elias ? And he saith, I am not. Art thou that prophet ? And he answered, No. (22) Then

said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? (23) He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

(24) And they which were sent were of the Pharisees. (25) And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? (26) John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; (27) He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

CONVERSATION WITH NICODEMUS

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: (2) The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. (3) Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (4) Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into

III. 1-17.

his mother's womb, and be born ? (5) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (6) That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. (7) Marvel not that I said unto thee, Ye must be born again. (8) The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is everyone that is born of the Spirit.

(9) Nicodemus answered and said unto him, How can these things be ? (10) Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things ? (11) Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. (12) If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things ? (13) And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. (14) And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : (15) That whosoever believeth in him should not perish, but have eternal life. (16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (17) For God sent not his Son into the world to condemn the world ; but that the world through him might be saved.

JESUS AND THE SAMARITAN WOMAN

1V. 1-42.

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (2) (Though Jesus himself baptized not, but his disciples,) (3) He left Judæa, and departed again into Galilee. (4) And he must needs go through Samaria. (5) Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

(6) Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. (7) There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (8) (For his disciples were gone away unto the city to buy meat.) (9) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. (10) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. (11) The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? (12) Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? (13) Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: (14) But whosoever drinketh of

the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

(15) The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. (16) Jesus saith unto her, Go, call thy husband, and come hither. (17) The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: (18) For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. (19) The woman saith unto him, Sir, I perceive that thou art a prophet. (20) Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. (21) Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. (22) Ye worship ye know not what: we know what we worship: for salvation is of the Jews. (23) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. (24) God is a Spirit: and they that worship him must worship him in spirit and in truth.

(25) The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. (26) Jesus saith unto her, I that speak unto thee am he. (27) And upon this came his disciples, and marvelled that he

talked with the woman : yet no man said, What seekest thou ? or, Why talkest thou with her ? (28) The woman then left her waterpot, and went her way into the city, and saith to the men, (29) Come, see a man, which told me all things that ever I did : is not this the Christ ? (30) Then they went out of the city, and came unto him.

(31) In the mean while his disciples prayed him, saying, Master, eat. (32) But he said unto them, I have meat to eat, that ye know not of. (33) Therefore said the disciples one to another, Hath any man brought him ought to eat ? (34) Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. (35) Say not ye, There are yet four months, and then cometh harvest ? behold, I say unto you, Lift up your eyes, and look on the fields ; for they are white already to harvest. (36) And he that reapeth receiveth wages, and gathereth fruit unto life eternal : that both he that soweth and he that reapeth may rejoice together. (37) And herein is that saying true, One soweth, and another reapeth. (38) I sent you to reap that whereon ye bestowed no labour : other men laboured, and ye are entered into their labours.

(39) And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. (40) So when the Samaritans were come unto him, they besought him that he would tarry with them : and he abode there two days. (41) And many more believed because of his own word ; (42) And said unto the

8 SELECTIONS FROM THE BIBLE

woman, Now we believe, not because of thy saying : for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

THE BREAD OF LIFE

VI. 47-59.

(47) Verily, verily, I say unto you, He that believeth on me hath everlasting life. (48) I am that bread of life. (49) Your fathers did eat manna in the wilderness, and are dead. (50) This is the bread which cometh down from heaven, that a man may eat thereof, and not die. (51) I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world.

(52) The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat ? (53) Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (54) Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. (55) For my flesh is meat indeed, and my blood is drink indeed. (56) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. (57) As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by

me. (58) This is that bread which came down from heaven : not as your fathers did eat manna, and are dead : he that eateth of this bread shall live for ever.

(59) These things said he in the synagogue, as he taught in Capernaum.

THE WOMAN TAKEN IN SIN

Jesus went unto the mount of Olives. (2) And IV III. 1-11. early in the morning he came again into the temple, and all the people came unto him ; and he sat down, and taught them. (3) And the scribes and Pharisees brought unto him a woman taken in adultery ; and when they had set her in the midst, (4) They say unto him, Master, this woman was taken in adultery, in the very act. (5) Now Moses in the law commanded us, that such should be stoned : but what sayest thou ? (6) This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. (7) So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. (8) And again he stooped down, and wrote on the ground. (9) And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last : and Jesus was left alone, and the woman standing in the midst.

(10) When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? (11) She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee : go, and sin no more.

THE MAN BORN BLIND

IX. 1-41.

And as Jesus passed by, he saw a man which was blind from his birth. (2) And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? (3) Jesus answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him. (4) I must work the works of him that sent me, while it is day : the night cometh, when no man can work. (5) As long as I am in the world, I am the light of the world.

(6) When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, (7) And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. (8) The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? (9) Some said, This is he : others

said, He is like him: but he said, I am he. (10) Therefore said they unto him, How were thine eyes opened?

(11) He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. (12) Then said they unto him, Where is he? He said, I know not. (13) They brought to the Pharisees him that aforetime was blind. (14) And it was the sabbath day when Jesus made the clay, and opened his eyes. (15) Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. (16) Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

(17) They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. (18) But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. (19) And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? (20) His parents answered them and said, We know that this is our son, and that he was born blind: (21) But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. (22) These words

spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. (23) Therefore said his parents, He is of age; ask him.

(24) Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. (25) He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. (26) Then said they to him again, What did he to thee? how opened he thine eyes? (27) He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? (28) Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. (29) We know that God spake unto Moses: as for this fellow, we know not from whence he is.

(30) The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. (31) Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. (32) Since the world began was it not heard that any man opened the eyes of one that was born blind. (33) If this man were not of God, he could do nothing. (34) They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

(35) Jesus heard that they had cast him out ; and when he had found him, he said unto him, Dost thou believe on the Son of God ? (36) He answered and said, Who is he, Lord, that I might believe on him ? (37) And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. (38) And he said, Lord, I believe. And he worshipped him.

(39) And Jesus said, For judgment I am come into this world, that they which see not might see ; and that they which see might be made blind. (40) And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also ?

(41) Jesus said unto them, If ye were blind, ye should have no sin : but now ye say, We see ; therefore your sin remaineth.

THE GOOD SHEPHERD

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (2) But he that entereth in by the door is the shepherd of the sheep. (3) To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. (4) And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice.

X. 1-18

14 SELECTIONS FROM THE BIBLE

(5) And a stranger will they not follow, but will flee from him : for they know not the voice of strangers.

(6) This parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

(7) Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

(8) All that ever came before me are thieves and robbers: but the sheep did not hear them. (9) I am the

door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. (10) The

thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and

that they might have it more abundantly. (11) I am the good shepherd : the good shepherd giveth his life for the sheep. (12) But he that is an hireling,

and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and

fleeth : and the wolf catcheth them, and scattereth the sheep. (13) The hireling fleeth, because he is an

hireling, and careth not for the sheep. (14) I am the good shepherd, and know my sheep, and am

known of mine. (15) As the Father knoweth me, even so know I the Father : and I lay down my life

for the sheep. (16) And other sheep I have, which are not of this fold : them also I must bring, and they

shall hear my voice ; and there shall be one fold, and one shepherd. (17) Therefore doth my Father love

me, because I lay down my life, that I might take it again. (18) No man taketh it from me, but I lay

it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

THE RAISING OF LAZARUS

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (2) (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) (3) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. (4) When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. (5) Now Jesus loved Martha, and her sister, and Lazarus. XI. 1-46.

(6) When he had heard therefore that he was sick, he abode two days still in the same place where he was. (7) Then after that saith he to his disciples, Let us go into Judæa again. (8) His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? (9) Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. (10) But if a man walk in the night, he stumbleth, because there is no light in him.

(11) These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. (12) Then said his disciples, Lord, if he sleep, he shall do well. (13) Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. (14) Then said Jesus unto them plainly, Lazarus is dead. (15) And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. (16) Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

(17) Then when Jesus came, he found that he had lain in the grave four days already. (18) Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: (19) And many of the Jews came to Martha and Mary, to comfort them concerning their brother. (20) Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. (21) Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. (22) But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

(23) Jesus saith unto her, Thy brother shall rise again. (24) Martha saith unto him, I know that he shall rise again in the resurrection at the last day. (25) Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: (26) And whosoever

liveth and believeth in me shall never die. Believest thou this? (27) She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

(28) And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. (29) As soon as she heard that, she arose quickly, and came unto him. (30) Now Jesus was not yet come into the town, but was in that place where Martha met him. (31) The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. (32) Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

(33) When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, (34) And said, Where have ye laid him? They said unto him, Lord, come and see. (35) Jesus wept. (36) Then said the Jews, Behold how he loved him! (37) And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

(38) Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. (39) Jesus said, Take ye away the stone. Martha, the sister of him that was dead,

saith unto him, Lord, by this time he stinketh : for he hath been dead four days. (40) Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God ? (41) Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. (42) And I knew that thou hearest me always : but because of the people which stand by I said it, that they may believe that thou hast sent me. (43) And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. (44) And he that was dead came forth, bound hand and foot with graveclothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

(45) Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. (46) But some of them went their ways to the Pharisees, and told them what things Jesus had done.

THE SUPPER AT BETHANY

XII. 1-8. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. (2) There they made him a supper ' and Martha served : but Lazarus

was one of them that sat at the table with him. (3) Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. (4) Then saith one of his disciples Judas Iscariot, Simon's son, which should betray him, (5) Why was not this ointment sold for three hundred pence, and given to the poor? (6) This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. (7) Then said Jesus, Let her alone: against the day of my burying hath she kept this. (8) For the poor always ye have with you; but me ye have not always.

JESUS AND THE GREEKS

(20) And there were certain Greeks among them XII. 20-28.
that came up to worship at the feast: (21) The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. (22) Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. (23) And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. (24) Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

20 SELECTIONS FROM THE BIBLE

(25) He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. (26) If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. (27) Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. (28) Father, glorify thy name.

Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

WORDS OF COMFORT TO SORROWING DISCIPLES

JOHN, 1-18.

Let not your heart be troubled: ye believe in God, believe also in me. (2) In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. (3) And [if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. (4) And whither I go ye know, and the way ye know.

(5) Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? (6) Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (7) If ye had known me, ye should have

known my Father also: and from henceforth ye know him, and have seen him.

(8) Philip saith unto him, Lord, shew us the Father, and it sufficeth us. (9) Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? (10) Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. (11) Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

(12) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. (13) And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. (14) If ye shall ask any thing in my name, I will do it.

(15) If ye love me, keep my commandments. (16) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; (17) Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. (18) I will not leave you comfortless: I will come to you.

THE PARABLE OF THE VINE

V. 1-15. I am the true vine, and my Father is the husbandman. (2) Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. (3) Now ye are clean through the word which I have spoken unto you. (4) Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. (5) I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing. (6) If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned. .

(7) If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. (8) Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples. (9) As the Father hath loved me, so have I loved you : continue ye in my love. (10) If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. (11) These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

(12) This is my commandment, That ye love one another, as I have loved you. (13) Greater love hath no man than this, that a man lay down his life for

his friends. (14) Ye are my friends, if ye do whatsoever I command you. (15) Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

A PRAYER OF JESUS

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: (2) As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. (3) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (4) I have glorified thee on the earth: I have finished the work which thou gavest me to do. (5) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (6) I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. (7) Now they have known that all things whatsoever thou hast given me are of thee. (8) For I have given unto them the words which thou gavest me; and they have received them, and have known

XVII. 1-26.

surely that I came out from thee, and they have believed that thou didst send me. (9) I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine. (10) And all mine are thine, and thine are mine ; and I am glorified in them. (11) And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. (12) While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the scripture might be fulfilled. (13) And now come I to thee ; and these things I speak in the world, that they might have my joy fulfilled in themselves. (14) I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world. (15) I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. (16) They are not of the world, even as I am not of the world. (17) Sanctify them through thy truth : thy word is truth. (18) As thou hast sent me into the world, even so have I also sent them into the world. (19) And for their sakes I sanctify myself, that they also might be sanctified through the truth. (20) Neither pray I for these alone, but for them also which shall believe on me through their word ; (21) That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world

may believe that thou hast sent me. (22) And the glory which thou gavest me I have given them ; that they may be one, even as we are one : (23) I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (24) Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world. (25) O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me. (26) And I have declared unto them thy name, and will declare it : that the love wherewith thou hast loved me may be in them, and I in them.

THE TRIAL, CRUCIFIXION AND RESURRECTION OF JESUS

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

XVIII. 1-
XX. 10.

(2) And Judas also, which betrayed him, knew the place : for Jesus oftentimes resorted thither with his disciples. (3) Judas then, having received a band of men and officers from the chief priests and

Pharisees, cometh thither with lanterns and torches and weapons. (4) Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye ? (5) They answered him, Jesus of Nazareth. " Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. (6) As soon then as he had said unto them, I am he, they went backward, and fell to the ground. (7) Then asked he them again, Whom seek ye ? And they said, Jesus of Nazareth. (8) Jesus answered, I have told you that I am he : if therefore ye seek me, let these go their way : (9) That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

(10) Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. (11) Then said Jesus unto Peter, Put up thy sword into the sheath : the cup which my Father hath given me, shall I not drink it ?

(12) Then the band and the captain and officers of the Jews took Jesus, and bound him, (13) And led him away to Annas first ; for he was father in law to Caiaphas, which was the high priest that same year. (14) Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

(15) And Simon Peter followed Jesus, and so did another disciple : that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. (16) But Peter stood at

the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. (17) Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples ? He saith, I am not. (18) And the servants and officers stood there, who had made a fire of coals ; for it was cold : and they warmed themselves : and Peter stood with them, and warmed himself.

(19) The high priest then asked Jesus of his disciples, and of his doctrine. (20) Jesus answered him, I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing. (21) Why askest thou me ? ask them which heard me, what I have said unto them : behold, they know what I said. (22) And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so ? (23) Jesus answered him, If I have spoken evil, bear witness of the evil : but if well, why smitest thou me ?

(24) Now Annas had sent him bound unto Caiaphas the high priest. (25) And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples ? He denied it, and said, I am not. (26) One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him ? (27) Peter then denied again : and immediately the cock crew.

(28) Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. (29) Pilate then went out unto them, and said, What accusation bring ye against this man? (30) They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. (31) Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: (32) That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

(33) Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? (34) Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? (35) Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? (36) Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. (37) Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. (38) Pilate saith unto him, What is truth? And

when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

(39) But ye have a custom, that I should release unto you one at the passover : will ye therefore that I release unto you the King of the Jews ?

(40) Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

XIX. (1) Then Pilate therefore took Jesus, and scourged him. (2) And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, (3) And said, Hail, King of the Jews ! and they smote him with their hands.

(4) Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. (5) Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man !

(6) When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him : for I find no fault in him. (7) The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

(8) When Pilate therefore heard that saying, he was the more afraid ; (9) And went again into the judgment hall, and saith unto Jesus, Whence art thou ? But Jesus gave him no answer. (10) Then saith Pilate unto him, Speakest thou not unto me ? knowest thou not that I have power to crucify thee, and

have power to release thee? (11) Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. (12) And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

(13) When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. (14) And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! (15) But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. (16) Then delivered he him therefore unto them to be crucified.

And they took Jesus, and led him away. (17) And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: (18) Where they crucified him, and two other with him, on either side one, and Jesus in the midst. (19) And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews. (20) This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. (21) Then said the

chief priests of the Jews to Pilate, Write not, The King of the Jews ; but that he said, I am King of the Jews. (22) Pilate answered, What I have written I have written.

(23) Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part ; and also his coat : now the coat was without seam, woven from the top throughout. (24) They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

(25) Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. (26) When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son ! (27) Then saith he to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own home.

(28) After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. (29) Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. (30) When Jesus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up the ghost.

(31) The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

(32) Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

(33) But when they came to Jesus, and saw that he was dead already, they brake not his legs :

(34) But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. (35) And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe.

(36) For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

(37) And again another scripture saith, They shall look on him whom they pierced.

(38) And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus : and Pilate gave him leave. He came therefore, and took the body of Jesus. (39) And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. (40) Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. (41) Now in the place where he was crucified there was a garden ; and in the garden a new sepulchre, wherein was never man yet laid. (42) There laid they Jesus therefore because of the

Jews' preparation day; for the sepulchre was nigh at hand.

XX. (1) The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. (2) Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

(3) Peter therefore went forth, and that other disciple, and came to the sepulchre. (4) So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. (5) And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. (6) Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, (7) And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. (8) Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. (9) For as yet they knew not the scripture, that he must rise again from the dead. (10) Then the disciples went away again unto their own home.

THE ACTS OF THE APOSTLES

THE DAY OF PENTECOST

II. 1-47. And when the day of Pentecost was fully come, they were all with one accord in one place. (2) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. (3) And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ✓(4) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

(5) And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. (6) Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. (7) And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? (8) And how hear we every man in our own tongue, wherein we were born? (9) Parthians, and Medes, and ~~Elamites~~ ^{Elamites}, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, (10) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, (11) Cretes and Arabians, we do hear them speak in our tongues the

wonderful works of God. (12) And they were all amazed, and were in doubt, saying one to another, What meaneth this ?

(13) Others mocking said, These men are full of new wine. (14) But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words : (15) For these are not drunken, as ye suppose, seeing it is but the third hour of the day. (16) But this is that which was spoken by the prophet Joel ; (17) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams : (18) And on my servants and on my handmaidens I will pour out in those days of my Spirit ; and they shall prophesy : (19) And I will shew wonders in heaven above, and signs in the earth beneath ; blood, and fire, and vapour of smoke : (20) The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come : (21) And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

(22) Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know : (23) Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by

wicked hands have crucified and slain : (24) Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it. (25) For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved : (26) Therefore did my heart rejoyce, and my tongue was glad ; moreover also my flesh shall rest in hope : (27) Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. (28) Thou hast made known to me the ways of life ; thou shalt make me full of joy with thy countenance.

(29) Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. (30) Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ; (31) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. (32) This Jesus hath God raised up, whereof we all are witnesses. (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. (34) For David is not ascended into the heavens : but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, (35) Until I make thy foes thy footstool. (36) Therefore let all the house of Israel

know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

(37) Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do ?

(38) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (39) For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

(40) And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. (41) Then they that gladly received his word were baptized : and the same day there were added unto them about three thousand souls. (42) And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (43) And fear came upon every soul : and many wonders and signs were done by the apostles.

(44) And all that believed were together, and had all things common ; (45) And sold their possessions and goods, and parted them to all men, as every man had need. (46) And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, (47) Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

THE MARTYRDOM OF STEPHEN

VII. 1-7 ;

44-60 ;

VIII. 1-4.

Then said the high priest, Are these things
so ? (2) And he said,

Men, brethren, and fathers, hearken ; The God
of glory appeared unto our father Abraham, when he
was in Mesopotamia, before he dwelt in Charran,
(3) And said unto him, Get thee out of thy country,
and from thy kindred, and come into the land which
I shall shew thee. (4) Then came he out of the land
of the Chaldæans, and dwelt in Charran : and from
thence, when his father was dead, he removed him
into this land, wherein ye now dwell : (5) And he
gave him none inheritance in it, no, not so much as
to set his foot on : yet he promised that he would
give it to him for a possession, and to his seed after
him, when as yet he had no child.

(6) And God spake on this wise, That his seed
should sojourn in a strange land ; and that they
should bring them into bondage, and entreat them
evil four hundred years. (7) And the nation to
whom they shall be in bondage will I judge, said
God : and after that shall they come forth, and serve
me in this place.

(44) Our fathers had the tabernacle of witness in
the wilderness, as he had appointed, speaking unto
Moses, that he should make it according to the
fashion that he had seen. ✓ (45) Which also our
fathers that came after brought in with Jesus into
the possession of the Gentiles, whom God drave out
before the face of our fathers, unto the days of

David ; (46) Who found favour before God, and desired to find a tabernacle for the God of Jacob. (47) But Solomon built him an house. (48) Howbeit the most High dwelleth not in temples made with hands ; as saith the prophet, (49) Heaven is my throne, and earth is my footstool : what house will ye build me ? saith the Lord : or what is the place of my rest ? (50) Hath not my hand made all these things ?

(51) Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye. (52) Which of the prophets have not your fathers persecuted ? and they have slain them which shewed before of the coming of the Just One ; of whom ye have been now the betrayers and murderers : (53) Who have received the law by the disposition of angels, and have not kept it.

(54) When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. (55) But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, (56) And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

(57) Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, (58) And cast him out of the city, and stoned him : and the witnesses laid down their clothes at a young man's feet, whose name was Saul. (59) And they

stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. (60) And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

VIII. (1) And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem ; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. (2) And devout men carried Stephen to his burial, and made great lamentation over him. (3) As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. (4) Therefore they that were scattered abroad went every where preaching the word.

THE CONVERSION OF SAUL

IX. 1-18. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, (2) And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

(3) And as he journeyed, he came near Damascus : and suddenly there shined round about him a light from heaven : (4) And he fell to the earth, and heard

a voice saying unto him, Saul, Saul, why persecutest thou me? (5) And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. (6) And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

(7) And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. (8) And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. (9) And he was three days without sight, and neither did eat nor drink.

(10) And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. (11) And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, (12) And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

(13) Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: (14) And here he hath authority from the chief priests to bind all that call on thy name. (15) But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the

children of Israel: (16) For I will shew him how great things he must suffer for my name's sake.

(17) And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. (18) And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

PETER AND THE GENTILES

X. 1-48.

There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, (2) A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. (3) He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. (4) And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. (5) And now send men to Joppa, and call for one Simon, whose surname is Peter: (6) He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. (7) And when the angel which spake unto

Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; (8) And when he had declared all these things unto them, he sent them to Joppa.

(9) On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour. (10) And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, (11) And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: (12) Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. (13) And there came a voice to him, Rise, Peter; kill, and eat. (14) But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. ✓(15) And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. (16) This was done thrice: and the vessel was received up again into heaven.

(17) Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, (18) And called, and asked whether Simon, which was surnamed Peter, were lodged there.

(19) While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

(20) Arise therefore, and get thee down, and go with them, doubting nothing : for I have sent them.

(21) Then Peter went down to the men which were sent unto him from Cornelius ; and said, Behold, I am he whom ye seek : what is the cause wherefore ye are come? (22) And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

(23) Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

(24) And the morrow after they entered into Cæsarea.

And Cornelius waited for them, and had called together his kinsmen and near friends. (25) And as

Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. (26) But

Peter took him up, saying, Stand up ; I myself also am a man. (27) And as he talked with him, he went in, and found many that were come together.

(28) And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation ; but God hath shewed me that I should not call any man common or unclean. (29) Therefore came I unto you without gainsaying, as soon as I was sent for : I ask therefore for what intent ye have sent for me ?

(30) And Cornelius said, Four days ago I was fasting until this hour ; and at the ninth hour I prayed in my house, and, behold, a man stood before me

in bright clothing, (31) And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. (32) Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee: (33) Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

(34) Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: (35) But in every nation he that feareth him, and worketh righteousness, is accepted with him. (36) The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) (37) That word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; (38) How God anointed Jesus of Nazareth, with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. (39) And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: (40) Him God raised up the third day, and shewed him openly; (41) Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. (42) And he commanded us to preach unto the people, and to testify that it is he which was ordained

of God to be the Judge of quick and dead. (43) To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

(44) While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. (45) And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. (46) For they heard them speak with tongues, and magnify God. Then answered Peter, (47) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? (48) And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

ST. PAUL AT ATHENS

II. 15-34. (15) And they that conducted Paul brought him unto Athens : and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

(16) Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. (17) Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them

that met with him. ¶(18) Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods : because he preached unto them Jesus, and the resurrection. (19) And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? (20) For thou bringest certain strange things to our ears : we would know therefore what these things mean. (21) (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

(22) Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. (23) For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you. (24) God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; (25) Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; (26) And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; (27) That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us : (28) For in him we live, and

move, and have our being ; as certain also of your own poets have said, For we are also his offspring. (29) Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. (30) And the times of this ignorance God winked at ; but now commandeth all men every where to repent : (31) Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

(32) And when they heard of the resurrection of the dead, some mocked : and others said, We will hear thee again of this matter. (33) So Paul departed from among them. (34) Howbeit certain men clave unto him, and believed : among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

ST. PAUL AT EPHEBUS

XX. 17-38. (17) And from Miletus he sent to Ephesus, and called the elders of the church. (18) And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, (19) Serving the Lord with all humility of mind, and

with many tears, and temptations, which befell me by the lying in wait of the Jews: (20) And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, (21) Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. (22) And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: (23) Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. (24) But none of these things move me, neither count .I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. (25) And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

✓(26) Wherefore I take you to record this day, that I am pure from the blood of all men. (27) For I have not shunned to declare unto you all the counsel of God. (28) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. ✓(29) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. (30) Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. (31) Therefore watch, and

remember, that by the space of three years I ceased not to warn every one night and day with tears.

(32) And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. (33) I have coveted no man's silver, or gold, or apparel. (34) Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. (35) I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

(36) And when he had thus spoken, he kneeled down, and prayed with them all. (37) And they all wept sore, and fell on Paul's neck, and kissed him, (38) Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

ST. PAUL'S TRIAL AND DEFENCE

XXIV. 1—
XXVII. 1.

And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. (2) And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are

done unto this nation by thy providence, (3) We accept it always, and in all places, most noble Felix, with all thankfulness. (4) Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. (5) For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: (6) Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. (7) But the chief captain Lysias came upon us, and with great violence took him away out of our hands, (8) Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

(9) And the Jews also assented, saying that these things were so. (10) Then Paul, after that the governor had beckoned unto him to speak, answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: (11) Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. (12) And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: (13) Neither can they prove the things whereof they now accuse me. (14) But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: (15) And have hope toward

God, which they themselves also allow, that ~~there~~ shall be a resurrection of the dead, both of the just and unjust. (16) And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. (17) Now after many years I came to bring alms to my nation, and offerings. (18) Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. (19) Who ought to have been here before thee, and object, if they had ought against me. (20) Or else let these same here say, if they have found any evil doing in me, while I stood before the council, (21) Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

(22) And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. (23) And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

(24) And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. (25) And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

(26) He hoped also that money should have been given him of Paul, that he might loose him : wherefore he sent for him the oftener and communed with him. (27) But after two years Porcius Festus came into Felix' room : and Felix, willing to shew the Jews a pleasure, left Paul bound.

XXV. (1) Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem. (2) Then the high priest and the chief of the Jews* informed him against Paul, and besought him, (3) And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. (4) But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither. (5) Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

(6) And when he had tarried among them more than ten days, he went down unto Cæsarea ; and the next day sitting on the judgment seat commanded Paul to be brought. (7) And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. (8) While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

(9) But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before

me ? (10) Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged : to the Jews have I done no wrong, as thou very well knowest. (11) For if I be an offender, or have committed any thing worthy of death, I refuse not to die : but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

(12) Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar ? unto Cæsar shalt thou go.

(13) And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus. (14) And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix : (15) About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. (16) To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. (17) Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. (18) Against whom when the accusers stood up, they brought none accusation of such things as I supposed : (19) But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. (20) And because I doubted of such manner of questions, I asked him

whether he would go to Jerusalem, and there be judged of these matters. (21) But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

(22) Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him. (23) And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. (24) And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. (25) But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. (26) Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. (27) For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

XXVI. (1) Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself :

(2) I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching

all the things whereof I am accused of the Jews :
 (3) Especially because I know thee to be expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently.

(4) My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews ; (5) Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. ✓ (6) And now I stand and am judged for the hope of the promise made of God unto our fathers : (7) Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. (8) Why should it be thought a thing incredible with you, that God should raise the dead ?

(9) I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. (10) Which thing I also did in Jerusalem : and many of the saints did I shut up in prison, having received authority from the chief priests ; and when they were put to death, I gave my voice against them. (11) And I punished them oft in every synagogue, and compelled them to blaspheme ; and being exceedingly mad against them, I persecuted them even unto strange cities. (12) Whereupon as I went to Damascus with authority and commission from the chief priests, (13) At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

✓(14) And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. (15) And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. (16) But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; (17) Delivering thee from the people, and from the Gentiles, unto whom now I send thee, (18) To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

(19) Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: (20) But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. (21) For these causes the Jews caught me in the temple, and went about to kill me. (22) Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: (23) That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

(24) And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself ; much learning doth make thee mad. (25) But he said, I am not mad, most noble Festus ; but speak forth the words of truth and soberness. (26) For the king knoweth of these things, before whom also I speak freely : for I am persuaded that none of these things are hidden from him ; for this thing was not done in a corner. (27) King Agrippa, believest thou the prophets ? I know that thou believest.

(28) Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. (29) And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

(30) And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them : (31) And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. (32) Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

XXVII. (1) And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

ST. PAUL AT ROME

(16) And when we came to Rome, the centurion delivered the prisoners to the captain of the guard : but Paul was suffered to dwell by himself with a soldier that kept him.

XXVIII.
16-31.

(17) And it came to pass, that after three days Paul called the chief of the Jews together : and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. (18) Who, when they had examined me, would have let me go, because there was no cause of death in me. (19) But when the Jews spake against it, I was constrained to appeal unto Cæsar ; not that I had ought to accuse my nation of. (20) For this cause therefore have I called for you, to see you, and to speak with you : because that for the hope of Israel I am bound with this chain.

(21) And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee. (22) But we desire to hear of thee what thou thinkest : for as concerning this sect, we know that every where it is spoken against. (23) And when they had appointed him a day, there came many to him into his lodging ; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till

evening. (24) And some believed the things which were spoken, and some believed not.

(25) And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto ^{our} fathers, ✓(26) Saying, Go unto

this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: (27) For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. (28) Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. (29) And when he had said these words, the Jews departed, and had great reasoning among themselves.

(30) And Paul dwelt two whole years in his own hired house, and received all that came in unto him, (31) Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

NEW LIFE OF THE SPIRIT

There is therefore now no condemnation to them **VIII. 1.**
which are in Christ Jesus, who walk not after the
flesh, but after the Spirit. (2) For the law of the
Spirit of life in Christ Jesus hath made me free
from the law of sin and death. (3) For what the
law could not do, in that it was weak through the
flesh, God sending his own Son in the likeness of
sinful flesh, and for sin, condemned sin in the flesh :
(4) That the righteousness of the law might be
fulfilled in us, who walk not after the flesh, but
after the Spirit.

(5) For they that are after the flesh do mind
the things of the flesh ; but they that are after
the Spirit the things of the Spirit. (6) For to be
carnally minded is death ; but to be spiritually
minded is life and peace. (7) Because the carnal
mind is enmity against God : for it is not subject
to the law of God, neither indeed can be. (8) So
then they that are in the flesh cannot please God.
(9) But ye are not in the flesh, but in the Spirit,
if so be that the Spirit of God dwell in you. Now
if any man have not the Spirit of Christ, he is
none of his. (10) And if Christ be in you, the body

is dead because of sin; but the Spirit is life because of righteousness. (11) But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

(12) Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. (13) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. (14) For as many as are led by the Spirit of God, they are the sons of God. (15) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. (16) The Spirit itself beareth witness with our spirit, that we are the children of God: (17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

(18) For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (19) For the earnest expectation of the creature waiteth for the manifestation of the sons of God. (20) For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, (21) Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. (22) For we know that the whole creation groaneth and

travailleth in pain together until now. (23) And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

(24) For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? (25) But if we hope for that we see not, then do we with patience wait for it. (26) Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. (27) And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. (28) And we know that all things work together for good to them that love God, to them who are the called according to his purpose. (29) For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. (30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

(31) What shall we then say to these things? If God be for us, who can be against us? (32) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (33) Who shall lay any thing to the charge of God's elect? It is God that

justifieth. (34) Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

(35) Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (36) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

(37) Nay, in all these things we are more than conquerors through him that loved us. (38) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, (39) Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

A LIFE OF CONSECRATION AND LOVE

XII. 1-21. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. (2) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (3) For I say, through the grace given unto me, to every man that is among

you, not to think of himself more highly than he ought to think ; but to think soberly, according as God hath dealt to every man the measure of faith.

(4) For as we have many members in one body, and all members have not the same office : (5) So we, being many, are one body in Christ, and every one members one of another

(6) Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith ; (7) Or ministry, let us wait on our ministering : or he that teacheth, on teaching ; (8) Or he that exhorteth, on exhortation : he that giveth, let him do it with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness.

(9) Let love be without dissimulation. Abhor that which is evil ; cleave to that which is good.

(10) Be kindly affectioned one to another with brotherly love ; in honour preferring one another ;

(11) Not slothful in business ; fervent in spirit ; serving the Lord ; (12) Rejoicing in hope ; patient

in tribulation ; continuing instant in prayer ; (13)

Distributing to the necessity of saints ; given to hospitality.

(14) Bless them which persecute you : bless, and curse not. (15) Rejoice with them that do rejoice,

and weep with them that weep. (16) Be of the same mind one toward another. Mind not high things,

but condescend to men of low estate. Be not wise

in your own conceits. (17) Recompense to no man evil for evil. Provide things honest in the sight of

all men. (18) If it be possible, as much as lieth in you, live peaceably with all men.

(19) Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. ✓(20) Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. (21) Be not overcome of evil, but overcome evil with good.

DUTY TO THE STATE AND ONE'S FELLOWS

XIII. 1-14.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. (2) Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. (3) For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: (4) For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. (5) Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. (6) For for this cause

pay ye tribute also: for they are God's ministers, attending continually upon this very thing. (7) Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

(8) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. (9) For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. (10) Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

(11) And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. ✓(12) The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. (13) Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. (14) But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

A HYMN OF LOVE

XIII. 1-13. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. (2) And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. (3) And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

(4) Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, (5) Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; (6) Rejoiceth not in iniquity, but rejoiceth in the truth; (7) Beareth all things, believeth all things, hopeth all things, endureth all things. (8) Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. (9) For we know in part, and we prophesy in part. (10) But when that which is perfect is come, then that which is in part shall be done away. (11) When I was a child, I spake as a child, I understood as a

child, I thought as a child : but when I became a man, I put away childish things. (12) For now we see through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known. (13) And now abideth faith, hope, charity, these three ; but the greatest of these is charity.

THE DOCTRINE OF THE FUTURE LIFE

(25) For he must reign, till he hath put all enemies under his feet. (26) The last enemy that shall be destroyed is death. (27) For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. (28) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. XV. 25-51

✓(29) Else what shall they do which are baptized for the dead, if the dead rise not at all ? why are they then baptized for the dead ? (30) And why stand we in jeopardy every hour ? (31) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. ✓(32) If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not ? let us eat and drink ; for to morrow we die. (33) Be not deceived :

Evil communications corrupt good manners. (34) Awake to righteousness, and sin not ; for some have not the knowledge of God : I speak this to your shame.

(35) But some man will say, How are the dead raised up? and with what body do they come

(36) Thou fool, that which thou sowest is not quickened, except it die : (37) And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : (38) But God giveth it a body as it hath pleased him, and to every seed his own body.

(39) All flesh is not the same flesh : but there one kind of flesh of men, another, flesh of beasts, another of fishes, and another of birds. (40) There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another. (41) There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory.

(42) So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : (43) It is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power : (44) It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. (45) And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit.

(46) Howbeit that was not first which is spiritual, but that which is natural ; and afterward that which

is spiritual. (47) The first man is of the earth, earthy: the second man is the Lord from heaven. (48) As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. (49) And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

(50) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. (51) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, (52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (53) For this corruptible must put on incorruption, and this mortal must put on immortality. (54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

✓(55) O death, where is thy sting? O grave, where is thy victory? (56) The sting of death is sin; and the strength of sin is the law. (57) But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

(58) Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

THE APOSTLE'S COMFORT AND HOPE

II. 17—V. 4. (17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. (18) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. IV. (1) Therefore seeing we have this ministry, as we have received mercy, we faint not; (2) But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

(3) But if our gospel be hid, it is hid to them that are lost: (4) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. (6) For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. (7) But we have this treasure

in earthen vessels, that the excellency of the power may be of God, and not of us.

(8) We are troubled on every side, yet not distressed; we are perplexed, but not in despair; (9) Persecuted, but not forsaken; cast down, but not destroyed; (10) Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. (11) For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. (12) So then death worketh in us, but life in you. (13) We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; (14) Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. (15) For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

(16) For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. (17) For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; (18) While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

V. (1) For we know that if our earthly house of this tabernacle were dissolved, we have a building of

God, an house not made with hands, eternal in the heavens. (2) For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: (3) If so be that being clothed we shall not be found naked. (4) For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

JOY FOR REPENTANCE

VII. 1-10. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

(2) Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. (3) I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. (4) Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. (5) For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. (6) Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; (7) And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your

earnest desire, your mourning, your fervent mind toward me ; so that I rejoiced the more.

(8) For though I made you sorry with a letter, I do not repent, though I did repent : for I perceive that the same epistle hath made you sorry, though it were but for a season. (9) Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance : for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. (10) For godly sorrow worketh repentance to salvation not to be repented of : but the sorrow of the world worketh death. ✓

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

THE NATURE OF SPIRITUAL LIBERTY

V. 13-26.

(13) For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. (14) For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. (15) But if ye bite and devour one another, take heed that ye be not consumed one of another.

(16) This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. (17) For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. (18) But if ye be led of the Spirit, ye are not under the law.

(19) Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, (20) Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, (21) Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

(22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, (23) Meekness, temperance: against such there is no law. (24) And they that are Christ's have crucified the flesh with the affections and lusts.

(25) If we live in the Spirit, let us also walk in the Spirit. (26) Let us not be desirous of vain glory, provoking one another, envying one another.

BEARING ONE ANOTHER'S BURDENS

VI. 1-10

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. (2) Bear ye one another's burdens, and so fulfil the law of Christ.

(3) For if a man think himself to be something, when he is nothing, he deceiveth himself. (4) But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. (5) For every man shall bear his own burden. (6) Let him that is taught in the word communicate unto him that teacheth in all good things.

(7) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit

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shall of the Spirit reap life everlasting. (9) And let us not be weary in well doing: for in due season we shall reap, if we faint not. (10) As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

UNITY OF THE NEW LIFE

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, (2) With all lowliness and meekness, with longsuffering, forbearing one another in love; (3) Endeavouring to keep the unity of the Spirit in the bond of peace.

(4) There is one body, and one Spirit, even as ye are called in one hope of your calling; (5) One Lord, one faith, one baptism, (6) One God and Father of all, who is above all, and through all, and in you all. (7) But unto every one of us is given grace according to the measure of the gift of Christ.

(8) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (9) (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? (10) He that descended is the same also that ascended up far above all heavens, that he might fill all things.) (11) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (12) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: (13) Till we all come in the

unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ : (14) That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; (15) But speaking the truth in love, may grow up into him in all things, which is the head, even Christ : (16) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

(17) This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, (18) Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart : (19) Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

(20) But ye have not so learned Christ ; (21) If so be that ye have heard him, and have been taught by him, as the truth is in Jesus : (22) That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts ; (23) And be renewed in the spirit of your mind ; (24) And that ye put on the new man, which after God is created in righteousness and true holiness.

(25) Wherefore putting away lying, speak every man truth with his neighbour : for we are members

one of another. (26) Be ye angry, and sin not : let not the sun go down upon your wrath : (27) Neither give place to the devil. (28) Let him that stole steal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. (29) Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. (30) And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. (31) Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice : (32) And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

RULES OF CONDUCT

(15) See then that ye walk circumspectly, not as fools, but as wise, (16) Redeeming the time, because the days are evil. (17) Wherefore be ye not unwise, but understanding what the will of the Lord is. (18) And be not drunk with wine, wherein is excess ; but be filled with the Spirit ; (19) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord ; (20) Giving thanks always for all things unto God and

V. 15—VI.

the Father in the name of our Lord Jesus Christ;
 (21) Submitting yourselves one to another in the fear of God.

(22) Wives, submit yourselves unto your own husbands, as unto the Lord. (23) For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
 (24) Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

(25) Husbands, love your wives, even as Christ also loved the church, and gave himself for it; (26) That he might sanctify and cleanse it with the washing of water by the word, (27) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

(28) So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

(29) For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: (30) For we are members of his body, of his flesh, and of his bones. (31) For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

(32) This is a great mystery: but I speak concerning Christ and the church. (33) Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

VI. (1) Children, obey your parents in the Lord: for this is right. (2) Honour thy father and mother;

which is the first commandment with promise ; (3) That it may be well with thee, and thou mayest live long on the earth. (4) And, ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord.

(5) Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ ; (6) Not with eyeservice, as menpleasers ; but as the servants of Christ, doing the will of God from the heart ; (7) With good will doing service, as to the Lord, and not to men : (8) Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. (9) And, ye masters, do the same things unto them, forbearing threatening : knowing that your Master also is in heaven ; neither is there respect of persons with him.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

THE RESURRECTION, LIFE AND ITS DUTIES

II. 1—IV. 6. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. (2) Set your affection on things above, not on things on the earth. (3) For ye are dead, and your life is hid with Christ in God.

(4) When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (5) Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: (6) For which things' sake the wrath of God cometh on the children of disobedience: (7) In the which ye also walked some time, when ye lived in them. (8) But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

(9) Lie not one to another, seeing that ye have put off the old man with his deeds; (10) And have put on the new man, which is renewed in knowledge after the image of him that created him: (11) Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all,

(12) Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; (13) Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. (14) And above all these things put on charity, which is the bond of perfectness. (15) And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

(16) Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. (17) And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

(18) Wives, submit yourselves unto your own husbands, as it is fit in the Lord. (19) Husbands, love your wives, and be not bitter against them.

(20) Children, obey your parents in all things: for this is well pleasing unto the Lord. (21) Fathers, provoke not your children to anger, lest they be discouraged.

(22) Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God: (23) And whatsoever ye do, do it heartily, as to the Lord, and not unto men; (24) Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. (25) But he that doeth

wrong shall receive for the wrong which he hath done: and there is no respect of persons. IV.

(1) Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

(2) Continue in prayer, and watch in the same with thanksgiving; (3) Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: (4) That I may make it manifest, as I ought to speak.

(5) Walk in wisdom toward them that are without, redeeming the time. (6) Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

APOSTOLIC INJUNCTIONS

(14) Now we exhort you, brethren, warn them V. 14.
that are unruly, comfort the feebleminded, support
the weak, be patient toward all men. (15) See that
none render evil for evil unto any man ; but ever
follow that which is good, both among yourselves,
and to all men.

(16) Rejoice evermore. (17) Pray without ceasing.
(18) In every thing give thanks : for this is the will
of God in Christ Jesus concerning you. (19) Quench
not the Spirit. (20) Despise not prophesyings.
(21) Prove all things ; hold fast that which is good.
(22) Abstain from all appearance of evil. (23) And
the very God of peace sanctify you wholly ; and
I pray God your whole spirit and soul and body be
preserved blameless unto the coming of our Lord
Jesus Christ.

(24) Faithful is he that calleth you, who also
will do it.

(25) Brethren, pray for us.

(26) Greet all the brethren with an holy kiss.

(27) I charge you by the Lord that this epistle
be read unto all the holy brethren.

✓ THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

THE RESPONSIBILITIES OF A SERVANT OF GOD

11. 6-21

(6) But godliness with contentment is great gain. (7) For we brought nothing into this world, and it is certain we can carry nothing out. (8) And having food and raiment let us be therewith content. (9) But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. (10) For the love of money is the root of all evil : which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

(11) But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. (12) Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. (13) I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession ; (14) That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: (15) Which

in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords ; (16) Who only hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see : to whom be honour and power everlasting. Amen.

(17) Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ; (18) That they do good, that they be rich in good works, ready to distribute, willing to communicate ; (19) Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

(20) O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called : (21) Which some professing have erred concerning the faith. Grace be with thee✓

Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

HEROES OF FAITH

XI. 1—XII. 2. Now faith is the substance of things hoped for, the evidence of things not seen. (2) For by it the elders obtained a good report. (3) Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

✓(4) By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh.

✓(5) By faith Enoch was translated that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God. (6) But without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

(7) By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith.

(8) By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went. (9) By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise : (10) For he looked for a city which hath foundations, whose builder and maker is God.

(11) Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. (12) Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

(13) These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. (14) For they that say such things declare plainly that they seek a country. (15) And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. (16) But now they desire a better country, that is, an heavenly : wherefore God is not ashamed to be called their God : for he hath prepared for them a city.

(17) By faith Abraham, when he was tried, offered up Isaac : and he that had received the promises offered up his only begotten son, (18) Of whom it

was said, That in Isaac shall thy seed be called :

(19) Accounting that God was able to raise him up, even from the dead ; from whence also he received him in a figure.

(20) By faith Isaac blessed Jacob and Esau concerning things to come.

(21) By faith Jacob, when he was a-dying, blessed both the sons of Joseph ; and worshipped, leaning upon the top of his staff.

(22) By faith Joseph, when he died, made mention of the departing of the children of Israel ; and gave commandment concerning his bones.

(23) By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child ; and they were not afraid of the king's commandment.

(24) By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ;

(25) Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ;

(26) Esteeming the reproach of Christ greater riches than the treasures in Egypt : for he had respect unto the recompence of the reward.

(27) By faith he forsook Egypt, not fearing the wrath of the king : for he endured, as seeing him who is invisible.

(28) Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

(29) By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

✓(30) By faith the walls of Jericho fell down, after they were compassed about seven days.

✓(31) By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

(32) And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: (33) Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, (34) Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. (35) Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: (36) And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: (37) They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (38) (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. ✓(39) And these all, having obtained a good report through faith, received not the promise: ✓(40) God having provided

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some better thing for us, that they without us should not be made perfect.

XII. (1) Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, (2) Looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

THE GENERAL EPISTLE OF JAMES

TRIALS AND TEMPTATIONS, AND TRUE RELIGIOUS SERVICE

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. I. 1-27.

(2) My brethren, count it all joy when ye fall into divers temptations; (3) Knowing this, that the trying of your faith worketh patience. (4) But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

(5) If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (6) But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. (7) For let not that man think that he shall receive any thing of the Lord. (8) A double minded man is unstable in all his ways.

(9) Let the brother of low degree rejoice in that he is exalted: (10) But the rich, in that he is made low: because as the flower of the grass he shall pass away. (11) For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

(12) Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. (13) Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth he any man : (14) But every man is tempted, when he is drawn away of his own lust, and enticed. (15) Then when lust hath conceived, it bringeth forth sin : and sin, when it is finished, bringeth forth death. (16) Do not err, my beloved brethren. (17) Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (18) Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

(19) Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath : (20) For the wrath of man worketh not the righteousness of God. (21) Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

(22) But be ye doers of the word, and not hearers only, deceiving your own selves. (23) For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass : (24) For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. (25) But whoso looketh into the perfect law of liberty, and continueth therein, he being not a

forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

(26) If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. (27) Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

ON RESPECT OF PERSONS

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. (2) For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; (3) And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: (4) Are ye not then partial in yourselves, and are become judges of evil thoughts? (5) Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? (6) But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? (7) Do not they blaspheme that worthy name by the which ye are called? (8) If ye

II. 1-13

fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well :

(9) But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

(10) For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. (11) For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

(12) So speak ye, and so do, as they that shall be judged by the law of liberty. (13) For he shall have judgment without mercy, that hath shewed no mercy ; and mercy rejoiceth against judgment. .

FAITH AND WORKS

II. 14-26.

(14) What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? (15) If a brother or sister be naked, and destitute of daily food, (16) And one of you say unto them, Depart in peace, be ye warmed and filled ; notwithstanding ye give them not those things which are needful to the body; what doth it profit? (17) Even so faith, if it hath not works, is dead, being alone.

(18) Yea, a man may say, Thou hast faith, and I have works : shew me thy faith without thy works, and I will shew thee my faith by my works. (19) Thou

believest that there is^e one God; thou doest well: the devils also believe, and tremble. (20) But wilt thou know, O vain man, that faith without works is dead? ✓(21) Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? (22) Seest thou how faith wrought with his works, and by works was faith made perfect? (23) And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. (24) Ye see then how that by works a man is justified, and not by faith only. ✓(25) Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? ✓(26) For as the body without the spirit is dead, so faith without works is dead also.

THE RESPONSIBILITY OF SPEECH J⁴

My brethren, be not many masters, knowing that we shall receive the greater condemnation. (2) For in many things we offend all. III. 1-12

If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. (3) Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. (4) Behold also the ships, which though they be so great, and are driven of fierce winds, yet are

they turned about with a very small helm, whithersoever the governor listeth. ✓(5) Even so the tongue is a little member, and boasteth great things. ✓Behold, how great a matter a little fire kindleth! ✓(6) And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. (7) For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: (8) But the tongue can no man tame; it is an unruly evil, full of deadly poison. (9) Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. (10) Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. ✓(11) Doth a fountain send forth at the same place sweet water and bitter? ✓(12) Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

EARTHLY WISDOM AND THE WISDOM FROM ABOVE

III. 13-18.

(13) Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

(14) But if ye have bitter envying and strife in your

hearts, glory not, and lie not against the truth. (15) This wisdom descendeth not from above, but is earthly, sensual, devilish. (16) For where envying and strife is, there is confusion and every evil work. (17) But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. (18) And the fruit of righteousness is sown in peace of them that make peace.

ON WORLDLY PLEASURES

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? (2) Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. (3) Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. (4) Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. (5) Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? (6) But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. (7) Submit yourselves therefore to God. Resist the devil, and he will flee

from you. (8) Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. (9) Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. (10) Humble yourselves in the sight of the Lord, and he shall lift you up.

JUDGMENT, HUMAN AND DIVINE

IV. 11-17. (11) Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. (12) There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

(13) Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain. (14) Whereas ye know not what shall be on the morrow. (For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.) (15) For that ye ought to say, If the Lord will, we shall live, and do this, or that. (16) But now ye rejoice in your boastings: all such rejoicing is evil. (17) Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

ON TYRANNY AND INJUSTICE AND THE
NEED OF PATIENCE

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. (2) Your riches are corrupted, and your garments are moth-eaten. (3) Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. (Ye have heaped treasure together for the last days.) (4) Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. (5) Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. (6) Ye have condemned and killed the just; and he doth not resist you.

(7) Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. (8) Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. (9) Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

(10) Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. (11) Behold, we count them happy which endure. (Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.)

(12) But above all things, my brethren, swear, not, neither by heaven, neither by the earth, neither by any other oath : but let your yea be yea ; and your nay, nay ; lest ye fall into condemnation.

THE VALUE OF PRAYER

V. 13-20. (13) Is any among you afflicted ? let him pray. Is any merry ? let him sing psalms. (14) Is any sick among you ? let him call for the elders of the church ; and let them pray over him, appointing him with oil in the name of the Lord : (15) And the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him.

(16) Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. (17) Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain : and it rained not on the earth by the space of three years and six months. (18) And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

(19) Brethren, if any of you do err from the truth, and one convert him ; (20) Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. ✓

THE FIRST EPISTLE GENERAL OF PETER

DUTIES AND RESPONSIBILITIES

(11) Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; (12) Having your conversation honest among the Gentiles : that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. II. 11—18.

(13) Submit yourselves to every ordinance of man for the Lord's sake : whether it be to the king, as supreme ; (14) Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. (15) For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men : (16) As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. (17) Honour all men. Love the brotherhood. Fear God. Honour the king.

(18) Servants, be subject to your masters with all fear ; not only to the good and gentle, but also to the froward. (19) For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. (20) For what glory is it, if, when ye be buffeted for your faults, ye shall take it

patiently ? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. (21) For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps : (22) Who did no sin, neither was guile found in his mouth : (23) Who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously : (24) Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes ye were healed. (25) For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your souls.

III. (1) Likewise, ye wives, be in subjection to your own husbands ; that, if any obey not the word, they also may without the word be won by the conversation of the wives ; (2) While they behold your chaste conversation coupled with fear. (3) Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel ; (4) But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. (5) For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands : (6) Even as Sara obeyed Abraham, calling him lord : whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

(7) Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

(8) Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: (9) Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. (10) For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: (11) Let him eschew evil, and do good; let him seek peace, and ensue it. (12) For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. (13) And who is he that will harm you, if ye be followers of that which is good?

(14) But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; (15) But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: (16) Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. (17) For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

(18) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

ENCOURAGEMENTS TO RULERS AND RULED

V. 1-11. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed : (2) Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ; (3) Neither as being lords over God's heritage, but being ensamples to the flock. (4) And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

(5) Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility : for God resisteth the proud, and giveth grace to the humble. (6) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time : (7) Casting all your care upon him ; for he careth for you.

(8) Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour : (9) Whom resist stedfast in

the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

(10) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. (11) To him be glory and dominion for ever and ever. Amen.

THE FIRST EPISTLE GENERAL OF JOHN

THE DEMANDS OF LOVE

11. 1-17. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous : (2) And he is the propitiation for our sins : and not for ours only, but also for the sins of the whole world. (3) And hereby we do know that we know him, if we keep his commandments. (4) He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. (5) But whoso keepeth his word, in him verily is the love of God perfected : hereby know we that we are in him.

(6) He that saith he abideth in him ought himself also so to walk, even as he walked. (7) Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. (8) Again, a new commandment I write unto you, which thing is true in him and in you : because the darkness is past, and the true light now shineth. (9) He that saith he is in the light, and hateth his brother, is in darkness even until now. (10) He that loveth his brother abideth in the light, and there is none occasion of stumbling

in him. (11) But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

(12) I write unto you, little children, because your sins are forgiven you for his name's sake. (13) I write unto you, fathers, because ye have knowe him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

(14) I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

(15) Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. (16) For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. (17) And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

THE DUTIES AND PRIVILEGES OF DIVINE SONSHIP

II. 1-24.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

(2) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (3) And every man that hath this hope in him purifieth himself, even as he is pure. (4) Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. (5) And ye know that he was manifested to take away our sins; and in him is no sin. (6) Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

(7) Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. (8) He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. (9) Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. (10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. (11) For

this is the message that ye heard from the beginning, that we should love one another. (12) Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. (13) Marvel not, my brethren, if the world hate you.

(14) We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. (15) Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. (16) Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. (17) But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

(18) My little children, let us not love in word, neither in tongue; but in deed and in truth. (19) And hereby we know that we are of the truth, and shall assure our hearts before him. (20) For if our heart condemn us, God is greater than our heart, and knoweth all things.

(21) Beloved, if our heart condemn us not, then have we confidence toward God. (22) And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. (23) And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. (24) And he that keepeth

his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

FELLOWSHIP WITH GOD IN LOVE

7.7-21. (7) Beloved, let us love one another : for love is of God; and every one that loveth is born of God, and knoweth God. (8) He that loveth not knoweth not God; for God is love. (9) In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. (10) Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

(11) Beloved, if God so loved us, we ought also to love one another. (12) No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

(13) Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. (14) And we have seen and do testify that the Father sent the Son to be the Saviour of the world. (15) Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. (16) And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

(17) Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. (18) There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. (19) We love him, because he first loved us. (20) If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? (21) And this commandment have we from him, That he who loveth God love his brother also.

THE REVELATION OF ST. JOHN THE DIVINE

A MESSAGE TO THE CHURCHES

-III. 22 Unto the angel of the church of Ephesus write ;
These things saith he that holdeth the seven stars in
his right hand, who walketh in the midst of the
seven golden candlesticks ; (2) I know thy works,
and thy labour, and thy patience, and how thou
canst not bear them which are evil : and thou hast
tried them which say they are apostles, and are not,
and hast found them liars : (3) And hast borne, and
hast patience, and for my name's sake hast laboured,
and hast not fainted. (4) Nevertheless I have
somewhat against thee, because thou hast left thy
first love. (5) Remember therefore from whence
thou art fallen, and repent, and do the first works ;
or else I will come unto thee quickly, and will remove
thy candlestick out of his place, except thou repent.
(6) But this thou hast, that thou hatest the deeds
of the Nicolaitanes, which I also hate.

(7) He that hath an ear, let him hear what the
Spirit saith unto the churches ; To him that
overcometh will I give to eat of the tree of life,
which is in the midst of the paradise of God.

(8) And unto the angel of the church in Smyrna
write ; These things saith the first and the last,

which was dead, and is alive; (9) I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. (10) Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

(11) He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

(12) And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; (13) I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. (14) But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. (15) So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. (16) Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

(17) He that hath an ear, let him hear what the Spirit saith unto the churches; To him that

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overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

(18) And unto the angel of the church in Thyatira write ; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass ; (19) I know thy works, and charity, and service, and faith, and thy patience, and thy works ; and the last to be more than the first. (20) Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. (21) And I gave her space to repent of her fornication ; and she repented not. (22) Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. (23) And I will kill her children with death ; and all the churches shall know that I am he which searcheth the reins and hearts : and I will give unto every one of you according to your works. (24) But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak ; I will put upon you none other burden. (25) But that which ye have already hold fast till I come.

(26) And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations : (27) And he shall rule them with a

rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father. (28) And I will give him the morning star. (29) He that hath an ear, let him hear what the Spirit saith unto the churches.

III. (1) And unto the angel of the church in Sardis write ; These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead. (2) Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God. (3) Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. (4) Thou hast a few names even in Sardis which have not defiled their garments ; and they shall walk with me in white : for they are worthy.

(5) He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (6) He that hath an ear, let him hear what the Spirit saith unto the churches.

(7) And to the angel of the church in Philadelphia write ; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth ; and shutteth, and no man openeth ; (8) I know thy works : behold, I have set before thee an open door, and no man can shut

it : for thou hast a little strength, and hast kept my word, and hast not denied my name. (9) Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. (10) Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. (11) Behold, I come quickly : hold that fast which thou hast, that no man take thy crown.

(12) Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God : and I will write upon him my new name. (13) He that hath an ear, let him hear what the Spirit saith unto the churches.

(14) And unto the angel of the church of the Laodiceans write ; These things saith the Amen, the faithful and true witness, the beginning of the creation of God ; (15) I know thy works, that thou art neither cold nor ho : I would thou wert cold or hot. (16) So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (17) Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked : (18) I counsel

thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eyesalve, that thou mayest see. (19) As many as I love, I rebuke and chasten : be zealous therefore, and repent.

(20) Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. (21) To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (22) He that hath an ear, let him hear what the Spirit saith unto the churches.

A VISION OF GOD'S THRONE

After this I looked, and, behold, a door was opened in heaven : and the first voice which I heard was as it were of a rumpet talking with me ; which said, Come up hither, and I will shew thee things which must be hereafter. (2) And immediately I was in the spirit : and, behold, a throne was set in heaven, and one sat on the throne. (3) And he that sat was to look upon like a jasper and a sardine stone : and there was a rainbow round about the throne, in sight like unto an emerald.

IV. 1-11.

(4) And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. (5) And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

(6) And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. (7) And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. (8) And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

(9) And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, (10) The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, (11) Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

THE WOMAN AND THE MAN CHILD

And there appeared a great wonder in heaven ; XII. 1-17.
a woman clothed with the sun, and the moon under
her feet, and upon her head a crown of twelve stars :
(2) And she being with child cried, travailing in
birth, and pained to be delivered.

(3) And there appeared another wonder in
heaven ; and behold a great red dragon, having seven
heads and ten horns, and seven crowns upon his heads.
(4) And his tail drew the third part of the stars of
heaven, and did cast them to the earth : and the
dragon stood before the woman which was ready to
be delivered, for to devour her child as soon as it was
born.

(5) And she brought forth a man child, who
was to rule all nations with a rod of iron : and her
child was caught up unto God, and to his throne.
(6) And the woman fled into the wilderness, where
she hath a place prepared of God, that they should
feed her there a thousand two hundred and threescore
days.

(7) And there was war in heaven : Michael and
his angels fought against the dragon ; and the dragon
fought and his angels, (8) And prevailed not ;
neither was their place found any more in heaven.
(9) And the great dragon was cast out, that old
serpent, called the Devil, and Satan, which deceiveth
the whole world : he was cast out into the earth,
and his angels were cast out with him. (10) And
I heard a loud voice saying in heaven, Now is come

salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. (11) And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. (12) Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

(13) And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. (14) And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. (15) And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. (16) And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. (17) And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

THE FALL OF BABYLON

And after these things I saw another angel XVIII. 1-24.
come down from heaven, having great power; and
the earth was lightened with his glory. (2) And he
cried mightily with a strong voice, saying, Babylon
the great is fallen, is fallen, and is become the habita-
tion of devils, and the hold of every foul spirit, and
a cage of every unclean and hateful bird. (3) For all
nations have drunk of the wine of the wrath of her
fornication, and the kings of the earth have com-
mitted fornication with her, and the merchants of
the earth are waxed rich through the abundance of
her delicacies.

(4) And I heard another voice from heaven,
saying, Come out of her, my people, that ye be not
partakers of her sins, and that ye receive not of her
plagues. (5) For her sins have reached unto heaven,
and God hath remembered her iniquities. (6) Reward
her even as she rewarded you, and double unto her
double according to her works: in the cup which she
hath filled fill to her double. (7) How much she
hath glorified herself, and lived deliciously, so much
torment and sorrow give her: for she saith in her
heart, I sit a queen, and am no widow, and shall see
no sorrow. (8) Therefore shall her plagues come in
one day, death, and mourning, and famine; and she
shall be utterly burned with fire: for strong is the
Lord God who judgeth her.

(9) And the kings of the earth, who have com-
mitted fornication and lived deliciously with her,

shall bewail her, and lament for her, when they shall see the smoke of her burning, (10) Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. (11) And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: (12) The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, (13) And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

(14) And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. (15) The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, (16) And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! (17) For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, (18) And cried when they saw the smoke of her burning, saying, What city is like unto this great city! (19) And they cast dust on

their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness ! for in one hour is she made desolate.

(20) Rejoice over her, thou heaven, and ye holy apostles and prophets ; for God hath avenged you on her.

(21) And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. (22) And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee ; and no craftsman, of whatsoever craft he be, shall be found any more in thee ; and the sound of a millstone shall be heard no more at all in thee ; (23) And the light of a candle shall shine no more at all in thee ; and the voice of the bridegroom and of the bride shall be heard no more at all in thee : for thy merchants were the great men of the earth ; for by thy sorceries were all nations deceived. (24) And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

SATAN OVERTHROWN AND THE LAST
JUDGMENT

XX. 1-15. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. (2) And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, (3) And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

(4) And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. (5) But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. (6) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

(7) And when the thousand years are expired, Satan shall be loosed out of his prison, (8) And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to

gather them together to battle : the number of whom is as the sand of the sea. (9) And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven, and devoured them. (10) And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

(11) And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them. (12) And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. (13) And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works. (14) And death and hell were cast into the lake of fire. This is the second death. (15) And whosoever was not found written in the book of life was cast into the lake of fire.

THE HOLY CITY

XXI. 1-27. And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea. (2) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

(3) And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. (4) And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away.

(5) And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful. (6) And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. (7) He that overcometh shall inherit all things ; and I will be his God, and he shall be my son. (8) But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death.

(9) And there came unto me one of the seven angels which had the seven vials full of the seven

last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. (10) And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, (11) Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; (12) And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: (13) On the east three gates; on the north three gates; on the south three gates; and on the west three gates. (14) And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

(15) And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. (16) And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. (17) And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

(18) And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. (19) And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an

emerald; (20) The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. (21) And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

(22) And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. (23) And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. (24) And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. (25) And the gates of it shall not be shut at all by day: for there shall be no night there. (26) And they shall bring the glory and honour of the nations into it. (27) And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

THE NEW HEAVEN AND THE NEW EARTH

And he shewed me a pure river of water of life, XXII. 1-14.
clear as crystal, proceeding out of the throne of God
and of the Lamb. (2) In the midst of the street of
it, and on either side of the river, was there the tree
of life, which bare twelve manner of fruits, and
yielded her fruit every month : and the leaves of the
tree were for the healing of the nations.

(3) And there shall be no more curse : but the
throne of God and of the Lamb shall be in it ; and
his servants shall serve him : (4) And they shall see
his face ; and his name shall be in their foreheads.
(5) And there shall be no night there ; and they need
no candle, neither light of the sun ; for the Lord
God giveth them light : and they shall reign for ever
and ever.

(6) And he said unto me, These sayings are
faithful and true : and the Lord God of the holy
prophets sent his angel to shew unto his servants the
things which must shortly be done. (7) Behold, I
come quickly : blessed is he that keepeth the sayings
of the prophecy of this book.

(8) And I John saw these things, and heard them.
And when I had heard and seen, I fell down to
worship before the feet of the angel which shewed
me these things. (9) Then saith he unto me, See
thou do it not : for I am thy fellowservant, and of
thy brethren the prophets, and of them which keep
the sayings of this book : worship God.

(10) And he saith unto me, Seal not the sayings of the prophecy of this book : for the time is at hand. (11) He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still. (12) And, behold, I come quickly ; and my reward is with me, to give every man according as his work shall be. (13) I am Alpha and Omega, the beginning and the end, the first and the last. (14) Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.
